A

Sincere Believer,

COMFORTED, AND ENCOVRAGED.

OR,

A Practical Treatise, discovering the goodness of God to a sinful soul, in the enjoyment of Christ. With the great benefit and comfort he hath thereby.

Whereby as through a prospective, a true Christian may plainly see how to fit and prepare himself in such a manner, as his endeavours may not be in vaine.

By *R. D.* M. A. and Minister of the Gospel in the Isle of WIGHT.

Recommended to the serious perusal of all true Christians.

By *Thomas Goodwin*, D. D.

— and

Will Strong, M. A. Deceased.

Psal. 119. 103. *How sweet are thy Words unto my taste?*

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TO THE RIGHT Honorable HENRY Earle of *Kent*, Lord *Haſtings*, *Weiſford*, and Lord *Grey* of *Ruthin*, and to his truly Noble and Religious Lady.

My much honored Lord and Lady,

GOD hath ſaid, *He will honour thoſe that honour him*[a]. This is made good concerning you: The Lord hath ſhed much honour upon you, that you may the more honour him[b]. It is matter of equity you ſhould honour God more then others, ſeeing[c] above others he hath honoured you; and this is true and laſting policie: For the Lord can make great, [d] and unmake at pleaſure; it is in Him to ſet up, or

[a] 1 Sam. 2. 30.

[b] *Th. Gataker* his parley with Princes, p. 76.

[c] *Quid æquius, quid juſtius quam ut vos honorantem honoretis ipſi.*

[d] *Quod illo dante ſit noſtrum nobis ſuperbientibus ſit alienum.* Aug. Hom. 14.

pull downe. True [e] Nobility hath Vertue and Grace for its chiefe ingredients. [f] 'Twas this made the *Bereans* noble. [g] *Since thou wast pretious in my sight, thou hast been honourable, and I have loved thee* (saith the Lord to his poore Church.) But as the Lapwing hath a crown upon his head, and yet feeds on dung: so many who are invested with the Robe of Honour, live unworthily: faults are not onely sooner espied, but are [h] more odious in great ones then in others. Again, [i] how beautifull is Grace hanging in the bosome of Honour? What opportunities have such for well-doing? How will their example win others? How glorious is it to be honourable in the eyes of God and good men? [k] *Not many Noble are called*, and therefore how doe the graces of the Spirit shine out in such? Be perswaded to count this your greatest honour to study the things of eternity, to countenance Religion more and more, and to lay

[e] *Nobilitas summa est atq; unica virtus.* Juven. Sat. 8.
[f] Acts 17. 11.
[g] Isai. 43. 4.
[h] *Monstrosa res est sedes prima vitiosa.* Bern.
[i] *Nobilis genere, nobilior sanctitate.* Aug. Epist. 179.
[k] 1 Cor. 1. 26.
[l] *Minime Deus est acceptor personarum, nescio tamen quo pacto virtus in nobili plus placet, an forte quia plus claret? &c.* Bern. ad Sophiam. virg.

lay forth your ſelves for the kingdome of Chriſt, that ſo you may move in the higheſt Spheare of your power for GOD and his people, and then your Name ſhall be ſweet to poſterity, and the foundation of your Houſe ſhall be laid ſure.

But pardon me (Right Honourable) why doe I perſwade you to that which I know is the great deſigne of your hearts, and the buſineſſe of your lives? You are pretious in Gods eyes, you are zealous for his glory; and I wiſh that all our Nobility and Gentry were ſuch as you are. You have appeared for God in the worſt of times[m], you have been for God in tempeſts as well as calmes, in foule weather as well as faire: you have ſtood up for the truth when others have ſtood up againſt it[n], and you ſee it is not in vain to ſide with God. What wonders, what miracles hath God wrought in our dayes? Your comfort lies here, that you have

[m] The true Diamond ſhines beſt in the dark.

[n] *Non tam vos quam Chriſtum in vobis perſequuntur.* Salvian de Prov. lib. 8.

have acted cordially and unweariedly in the work: you have ſtood for the truth, and the truth hath ſtood for you. Now the Lord root you in the truth, and in the love of it, that you [o] may be bottom'd on the Rock *Jeſus Chriſt*, [p] and ſo *be ſtedfaſt and unmoveable, alwayes abounding in the work of the Lord. O taſte and ſee how good the Lord is* to you, and his people that truſt in him. Endeavour [q] *to taſte God* in your mercies, and to get a ſpirituall Reliſh of that Divine ſweetneſſe that is in Chriſt: It is my humble deſire to aſſiſt your honours in this great work, by theſe rude Notes which I here preſent unto you, wherein the Spirituall taſte is opened and applied, beſeeching your Honours to vouchſafe the peruſall, acceptation and protection of this book. Three things command and encourage me to lay theſe Notes at your feet. 1. That experience which you have in Spirituall things, whereby you can judge

[o] Matth. 7. 25.

[p] 1 Cor. 15. 50

[q] *Origo fontium omnium mare, bonorum omnium Deus.* Bern. in Cant

judge of Divine truths, and delight in them. 2. That earneſt deſire which I have of making ſome publick acknowledgements of your great & undeſerved favours to me, ſeeing it is not in my power to retaliate. 3. That confidence I have of your pardon for this my boldneſſe, and acceptance of theſe poor endeavours; becauſe Goodneſſe and Greatneſſe, Clemency and Eminency doe meet in your boſoms and kiſſe each other. And thus *commending you to God, and the word of his grace, which is able to build you up, and give you an inheritance among them that are ſanctified, I reſt,* Acts 20. 38.

Novemb. 14.
1648.

Your Honours to be commanded by you in the Lord,

ROBERT DINGLEY.

To the ſpirituall Reader of this BOOKE.

HAving had acquaintance with the worthy Author, I was deſired by him to peruſe this enſuing Werke, which I have done with much quickning to my own heart; Rejoycing to finde in theſe times, (when the ſtreames of mens thoughts both Miniſters and others are too much diverted to other Channells) a pious ſoule taken up with, and purſuing after the ſweet and gracious Goodneſſe that is in God, and the incomparable Beauty in Jeſus Chriſt, and that of a free ſight and taſte of either, ſetting out the ſame to others; Unto which he was incited by the very Scripture he had choſen, as a foundation to his more private Meditations about this Goodneſſe: He could not look upon the firſt words, Taſte and ſee, but he found himſelfe called upon thereby to invite others to the

Participation

Participation of it, and to that end to make it publique; being led on herein to follow him, whose speech this was, David; (*who is set before us as the Patterne of* Affectionate Piety *in the Old Testament, as* Paul *is in the new*); *Thus by his practice making good his own Comment on the Text, and without which it had been defective; And with* Philip, (*the same that having been taken with the* beauty *of the Sunne, cryed out with vehement and unsatisfied longings,* Shew us the Father, and it sufficeth), *He inviteth all true* Nathanaells *to* come and see *the glory of that* Messiah *hath shined into his own soule; And what in the one Treatise, and then in the other, he hath held forth both this* Goodnesse (*so desired*) *of the* Father; *and this* Glory (*so desireable*) *of the* Sonne. That God who hath commanded Light to shine out of darknesse, shine (*graciously*) into our hearts, to give (*us*) the light of the knowledge of the Glory of God, in the face of Jesus Christ; *And to this end Blesse* This, *and all other Glimpses and Discoveries of himselfe in the mouths and writings of all his servants, enamoured with him.* Amen.

Tho: Goodwin.

CHRISTIAN READR,

HEre is presented to thy view a Treatise, which will lead thee to the power of Godlinesse; and the holinesse of the inward man; which in this age I feare few study and set their hearts upon, men generally being taken up either with *notions* or *novelties*, in nothing more placing their *Religion* then in a *taste* of every new *opinion*; a confluence of which water (an *unclean Spirit* in judgement being sent forth) hath made up that *floud* with which so many in our time have been swept away.

Cum de Trinitate loquitur sapit Arrium, cum de gratia, sapit Pelagium; cum de persona Christi, sapit Nestorium. Bern. de quodam Petro Magistro Epist. Guidoni. 192.

It hath been a *comfort* to mee in many endless and inextricable questions, that *the Kingdome of God consists not in meat and drinke, but in righteousnesse, and peace, and joy in the Holy Ghost*; not in doubtfull disputations, and unpracticall curiosity, but

Zach. 13. 2.

Rom. 12. 15.

In absoluto at facili est æternitas. Hilar. de Trin. l. 10.

Rom. 14. 17. but the Doctrine of the *free grace of God*, and the *fulnesse of the righteousnesse of Christ*, are plaine to him that *will understand*, and that in the true

John 17. 3. and saving knowledge of these, *is eternall* life to be had.

And it hath been *a Rule* to mee, that the more holy and spirituall any man is, the more fully his heart is in these things. For the Word being *a mould*, and these being the great things thereof, they must

τύπος διδαχῆς εἰς ὃν παρεδόθητε.
Rom. 6. 17. needs make the deepest impression upon the heart that is rightly cast into it. And it is observed of the

Vincent. Lirinens. adverſ. hæreſ. cap. 9. Saints of old; *Mos iste semper in Ecclesiâ viguit, ut quo quisq; foret religiosior, eò promptius novellis adinventionibus contrairet.*

Scientia visus & gustus. Of spirituall Truths there is a twofold knowledge held forth in Scripture, a *seeing and tasting knowledge* (for the new man hath *his senses* as well as the old) and both

Heb. 5. 14. are conjoyned in this Text and Tract.

1. *Seeing knowledge*, Joh. 6. 40. which

which proceeds from a ſpirit of *renovation*, ſpiritualizing the faculty, giving an *underſtanding to know him that is true*, 1 Joh. 5. 20. and from a ſpirit of *Revelation* diſcovering by a divine light ſpirituall objects; not only to the *ſpeculative*, but alſo to the *practicall* judgement; and in theſe the *teaching of God*, and the *demonſtration of the Spirit*, doe conſiſt.

2. *Taſting knowledge*, 1 Pet. 2. 3. when a reliſh of the *goodneſſe* is brought with the *Truth* into the whole heart, that it becomes to a man *ſweeter then honey and the honey-combe*; which ſweetneſſe doth effectually draw and inflame the ſoule after the things thus taſted, to obtaine a further and full enjoyment; *the earneſt of the Spirit, and the grapes of Eſhcol*, which leaves in the ſoule ſuch *a taſte*, that it *can never be ſatisfied*, till he drink out of the *rivers of his pleaſure*.

There is indeed *a ſight* that unregenerate men may have of things

Exportatio vini, olei, lignaminis, lege Imperiali interdicta fuit, ne Barbari guſtu illecti promptius invaderent fines Romanorũ. Leg. 1. Cod: quæ res exportari non debeant.

Accipe ſpeculum concavum, quod vocatur incendens, & illud pone ex oppoſito ſolu, & accendetur quod opponitur in puncto reflexionis. Sic etiam contingit ſpiritualiter, cum ſpiritus illumina-

tur simplici claraque notitia, accenditur & in æternum amorem collabitur animus sui sui moriens & in Deo vivens. Hen. Harphius. theolog. Mystic. l. 2. c. 63.

Sol non omnes quibus lucet calefacit. Sic sapientia multos quos dirigit, non continuò etiam accendit. Bern. in Cantic. ser. 23.

Odi libros meos & fugè eos interire, quod metuo ne morentur lectores & abducant à lectione ipsius scripturæ quæ sola sapientiæ fons est, ac terreor exemplo superiorum ætatum, &c. Luth. in Gen. 19.

spirituall, and a *taste* answerable to this sight, *Heb.* 6. 4, 5. (which are the highest works of the Spirit in a *temporary beleever*, not evill in themselves, nor to be lightly esteemed; so men neither rest in them, nor fall from them) as the one is but *a form*, so is the other also, as being onely from a supposed *sweetnesse*, and doth produce onely *a false joy*, proceeding onely from the Spirit *elevating* nature, and not *renewing* it; the Spirit *working* upon a man, and not *dwelling* in him: And enabling a man to taste the goodnesse that *comes* by spirituall things, and not the *good that is in them*.

The Author of this Treatise hath taken very good and profitable paines in opening these mysteries and secrets of God, which I doe commend unto thee; with this Caution, which I desire may be taken in the Reading of all the writings of men, that they doe not take thee off from the holy Scriptures of God. And that the Lord may

may have glory, and the Church edification by all the Labours of his servants, is the hearty prayer of him who subscribes himselfe,

Thy servant in the Gospel,

WILL: STRONG.

Richard Dippold
his booke

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Courteous

Courteous Reader,

The Author earneſtly deſires one favour at thy hands (before thou readeſt this Book) which is *to correct with thy Pen the Printers miſtakes following.*

PAge 31. in the Margent for διδαχτικὸ read διδακτικὸν. pag. 42. in Marg. for *Schueptius*, r. *Schnepfius*. p. 51. in Marg. for *Manzius*, r. *Manzius*. p. 58. in Marg. for *Aug. de Tem.* p. 18. r. *Aug. de Temp.* 18. p. 60. in Marg. after *Buſinefs*, onely a comma; but after *Pythagoras*, a full ſtop. p. 69. line 29. for *thing*, r. *things*. p. 70. l. 13. the directive *w*, which ſtands before bitterneſs, place l. 15. before earthly p. 73. l. 7. after to *damne*, add *me*. p. 73. l. 11. for *prooping*, r. *drooping*. p. 78. in Marg. after life, onely a comma. p. 91. l. 9. blot out the comma. p. 117. in Marg. for *Elu-Par*, r. *Eln Par*. p. 127. in Marg. for, *dam n Mat.* 19. 17. r. *P. Martyr in Mat.* 19. 17. p. 128. l. 12. for *there*, r. *thereunto*. l. 22. for *God*, r. *our*. p. 140 in Marg. for 8to, r. 8^uo. p. 146. in Marg. (in moſt copies) for *quevere*, r. *quærere*. p. 147. in Marg. (in moſt copies) for *gratiavnm*, r. *gratiarum*: and for, *religiovis*, r. *religionis*. p. 179. place the directive *x*, before Propheſies. p. 189. in Marg. for *Hexamn*, r. *Hexemer*. p. 191. in Marg. for *vegetabit æternum*, r. *vegetabit in æternum*; and for *lues*, r. *luce*. p. 198. for *Jerſome*, r. *Jerome*. p. 208.

l. 24.

ERRATA.

l. 24. for *heart-ſiftings*, r. *heart-liftings*. p. 211. in Marg. (in moſt copies) for 1 *Cor.* 1. 30. r. 2 *Cor.* 1. 30. p. 212. in Marg. for *Diodati*, r. *Diodate*. p. 213. l. 17. for *often*, r. *of them*. p. 214. in Marg. for *Sugenium*, r. *Eugenium*. p. 220. l. 25. for 2 *Cor.* 4. 21. r. 2 *Cor.* 5. 21. p. 229. in Marg. for 777. to 779, r. 777. to 791. p. 248. l. 23. for *Job.* 12. 13. r. *Job.* 12. 32. p. 252. in Marg. for *expectant*, r. *ſpectant*. p. 259. in Marg. (in many copies) for *reſiſgere*, r. *reſiſtere*. p. 262. l. 21. over againſt the directive *, write in the Margent, 1648. *July*. p. 277. in Marg. for *Julii*, r. *Jul.*

DIVINE

DIVINE RELISHES OF Matchleſſe Goodneſſe.

PSAL. 34. 8. the former part.

O taſte and ſee that the Lord is good: Bleſſed is the man that truſts in Him. Webbs meditation on this Text, call. *A Taſt of Happines.* p. 1. in 8°.

THIS Book of Pſalmes, which for the moſt part was penned by *David*, is called by ſome, *The Anatomy of the Soule:* For herein we ſee all the poſtures and conditions of Gods ſervants lively expreſſed in very excellent patterns. We find them ſometimes mourning for ſin, and ſin ſtraights; otherwhiles rejoycing in deliverances, & boaſting in the ſmiles of Chriſt; now putting forth their longings after God, and dependance on him: anon their joy in God, and care to pleaſe him: ſometimes earneſt for

1. Of the book of Pſalmes.

themſelves, by and by for the Church. This variety of Hymnes ſtands upon record, that in publick and privat Services, we might uſe them according to ſeverall occaſions, not onely by reading and meditating on them, but alſo by ſinging[a] of them.

[a] See Mr. *Cotton* on this ſubject. See 2 Chron. 29.30. Matth. 26.30. Jam 5. 13. Col. 3. 16.

2. Of this Pſalm the occaſion of it.

The occaſion of this Pſalm you find in the Title prefixt (which is as truly Scripture as the reſt of the Pſalme,) *A Pſalme of David when he changed his behaviour before Abimelech, who drove him away and he departed.* *David* being in continuall feare of his life, by reaſon of *Sauls* cruelty, *flies to Gath, a Citie of the Philiſtims:* Doubtleſſe there he hoped to have ſojourned unknown, and although he could not but apprehend much danger in flying thither, by[b] reaſon of the many victories he had obtained over the Philiſtims, and for killing *Goliah* (who was of *Gath*;) why yet ſuch was *Sauls* wrath, and *Davids* feare, that he had more hope of ſafety there, then in the land of *Iſrael*. Well, but *David* is fallen out of the pan into the fire; for no ſooner is he got thither, but the ſervants of King *Abimelech*[c] (whoſe proper name was *Achiſh*) diſcover, apprehend, and carry him before the King. And now *David* was put to his ſhifts, his plot was this, *He changed his behaviour before them*, and feigned him-

1 Sam. 21. 12, 13.

[b] *Arthur Iackſon* on the place.

[c] *Abimelech* a cõmon name to the Philiſtian Kings, as *Pharaoh* to the Ægyptian

himſelfe mad, he ſcrabbles on the doores of the gate, and lets his ſpittle drivell on his beard. See the deſired effect, *Achiſh* frownes upon his ſervants, ſaying, *Lo, you ſee the man is mad, wherefore then have you brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my preſence?* So *David* departed thence, and eſcaped to the Cave *Adullam.*

From all which you may note foure things.

1. That Saints going on in Gods wayes, may be brought into wonderfull ſtraights, and be put to very ſtrange ſhifts. — 1. *Note.* See Heb. 11. 36,37.

This God ſuffers to try them, and to ſet Faith, and Patience, and Prayer a-work, to heighten his glory, and their thankfulneſſe in the deliverance, and to make Heavens joyes the ſweeter at laſt. — *Reaſon:*

Judge not ſuch as are brought into ſtraights, *as though they were* [d] *greater ſinners then others:* you ſee it may be the portion of Gods own children, keeping in his own wayes. — 1. *Uſe.* [d] Luke 13. 2. 4

Gueſſe likewiſe what perplexities are treaſured up for unſanctified wretches, that goe on in ſin, [e] *where ſhall the ungodly and ſinner appeare?* — 2. *Uſe.* [e] 1 Pet. 4. 13.

2. There is [f] a lawfull kind of policie which holy men may uſe without ſin, for — 2. *Note.* [f] *vid. Saltmarſh* of this ſubject

their owne ſafety and preſervation. The Scripture abounds with examples, 1 *Sam* 26.12.21. *Judg.*3.19. *Joſh.* 8.4. *cum multis aliis.*

Reaſ. They are bid to be *wiſe as Serpents*, and they have need of policie, for they live as *ſheep among wolves.*

1. *Uſe.* 1. To ſilence thoſe that ſay, Religion dulls mens wits, and makes them fools and ſots, voyd of ingenuity; whereas Religion doth not aboliſh, but refine wit and policy, that they be not extravagant.

2. *Uſe.* 2. This pleads not for ſinfull craft, and
[g] 2 Cor.4.2. Machiavilian jugling, which is ſo rife in our dayes, that ſome ſtick not to ſay, The Jeſuits are fooles to us.

3. *Note.* 3. God many times ſo [h] infatuates his
[h] 2 Sam. 15.31 Iſai.54.17. enemies, that they let ſlip great advantages for the ruine of his friends.

Reaſon. That ſo (when it is too late) his enemies may ſee their folly, & gnaw their tongues for vexation; and his friends ſo eſcaping as
[i] Pſal. 124. 1, 8. [i] a bird out of the ſnare, may ſee Gods wiſdome, and acknowledge his goodneſſe.

1. *Uſe.* Let enemies be warned no longer to engage againſt the holy Wayes and Ones of
[k] Pſal.2.10. God: for [k] he can blind their eyes, and infatuate their counſels.

2. *Uſe.* Let Beleevers be [l] *carefull in nothing*,
[l] Phil.4.6. GOD can relieve them in the greateſt ſtraights, and commonly a Saints extremity

mity is the Lords opportunity.

4. And laſtly, on all occurrences tending to our deliverance, we muſt not ſacrifice to our own nets, to our policie or wit in contriving things, but lay hold on the opportunity to admire and bleſſe God: So did *David*. From this deliverance aroſe the 34 Pſalm. — 4. *Note.*

God deſerves and expects this from us, 'tis all the rent we pay unto him for all our mercies: it tends to his glory and our good, it is the worke of heaven, and ſo ſhould be our delight. And therefore — *Reaſon.*

Let us bluſh at our unthankfulneſſe, and ſetting up the Idols of our own wit and induſtry, as though the Creature could act without God; and remember to throw aſide all the praiſe for him, that *will not give his* [m] *glory to another*, — *Uſe.*

[m] Iſaiah 2.48.

For the Text that I have culd out of this Pſalm, we ſhall examine the coherence, and then the words themſelves. — 3. Of this verſe and the coherence in the firſt place.

1. The coherence, which ſtands thus, *David* bleſſeth God for this deliverance, and perſwadeth others to taſte him and truſt in him.

I [n] *will bleſs the Lord at all times, & his praiſe ſhall continually be in my mouth, &c. O magnifie the Lord with me, and let us exalt his name together. I ſought the Lord and he heard me, and delivered me from all my feares. This*

[n] Verſe 1.3. 4, 6, 7, 1.

poore man cried, and the Lord heard him, and ſaved him out of all his troubles. The Angell of the Lord encampeth round about them that feare him, and delivereth them. O taſte and ſee that the Lord is good: bleſſed are all they that truſt in him.

The notes from the coherence are three.

1. *Note.* 1. The preſence of Angels encamping round about Beleevers, ſhould raiſe up in their ſpirits an holy ſecurity in troubles, and make them *taſte and ſee how good the Lord is.* For,

1. 'Tis Angell (in the ſingular number) but he ſpeaks of an Hoſt, elſe how could he encamp, and often in the Hebrew one is put for a multitude. You read of an *innumerable company of Angels.* And when there is mention of particulars of [o] twenty thouſand, & thouſands of thouſands. This glorious Hoſt encamps round about the people of God. And if [p] one Angel in a night made ſuch havock among their enemies, as to ſlay *an hundred fourſcore and five thouſand Aſſyrians.* then why ſhould we doubt but huge Hoſts of theſe are able to guard the Church and ſubdue their enemies; eſpecially conſidering that

1 Kings 10.22 & 1 Chron.11. 4. & Pſal. 105 33,40. Heb. 12.22.

[o] Pſal.68.17,

[p] 2 Reg.19,35

2. This is their office, as you ſee *Heb.* 1. 14. and *Pſa.*91,11. The [q] work of Angels is to attend and wait on the heires of glory, and *beare them up in their hands, leſt they daſh their*

[q] *Angeli in hunc finem creati ſunt ut ſerviant.* Calv.

their feet againſt a ſtone, viz. leſt they come to any evill.

3. They can do nothing without power & commiſſion from God: if Chriſt would not worke without a commiſſion, much leſſe dare Angels that are meere Creatures. And therefore in the midſt of their encampings we ſhould [r] eye Jeſus Chriſt who is their Generall, the Prince, the Lord of the Angels, and taſte his goodneſſe in their attendance. *Reaſon* 3. r Col. 16. 2.10.

1. Then it meets with thoſe heart-dejecting and ſoule-cumbring [ſ] feares of Gods Saints, who are ready to be ſtartled, and almoſt diſtracted at every rumour, and ſuppoſed danger in theſe diſtempered times (as *David* Pſalm 11. 3.) How often have they given up all for loſt, and yet God hath wrought deliverance? Surely ſuch forget this truth. An Hoſt of Angels guards the Church, all our outward ſtrength is nothing to this, and yet how ready are wee to neſtle and repoſe there? And thus our faith ebbs and flowes with our outward accommodations. *1. Uſe.* [ſ] *In metu conſilia prudentium & vulgi rumores juxta audiuntur.* C. Tacit. hiſt. lib. 3. c. 11. *Res eſt imperioſa timor.* Martial. lib. 2 Ep: 59

My brethren, a Beleever having this Guard of Angels about him, is more ſecure then King *Solomon* in that poſture, *Cantic.* 3. 7, 8. For a ſtronger power might come and deſtroy ſuch a Guard, or they might fall out and deſtroy one another: Cant. 3:7,8.

The vanity of outward ſtrength.

ther: Drouzineſſe might over-take them as an armed man, and then their weapons might be turned againſt them. Or finally, they might conſpire to betray their ſecure Maſter. How ever, were they never ſo ſtrong, unanimous, vigilant, or faithfull, they could not keep off hot thunderbolts from heaven, or the arrowes of peſtilence that flye by night, nay, they could not give a minutes ſleep, nor eaſe an aking tooth, &c.

There is no Beleever but hath a ſtronger and better Guard then that every night, *ſcil.* an invincible Guard of Angels with glittering Speares round about him, ſuch honour, ſuch ſecurity have all the Saints.

2. *Uſe.*

Others run into the contrary extreame, and worſhip Angels, [t] and think of them above that which is written. This is to entertain the man, and ſlight the maſter, admire the Toole, and not the Workman. God doth not love theſe doings, he is very jealous, &c. Nay, the Angels are grieved. See *Judg.* 13. 16. & *Rev.* 22. 8. 9. Col. 2. 18. Yet thus doe poore ſilly Papiſts, and all of that Synagogue of Satan, that pſeudo-Catholicke Church. Whereas we ſhould ſee and taſte divine goodneſſe in all, and admire God ſtill, ſaying, if the ſervants be ſo powerfull and glorious, what then is the

[t] *Caranza* moſt knaviſhly reads it, *Deus qui angulos colunt*, That meet in corners, well knowing how much the place makes againſt their worſhipping of Angels.

the Maſter, [u] he that made them, and keeps them, and ſends them to us? How ſhall we conceive of his greatneſſe and goodneſſe, before whom thoſe creatures skreen their faces from the dazling and ſtunning brightneſſe of his glory, at whoſe beck and command they are continually? we may admire him, and love him in our hearts, but we cannot comprehend him in the Epycicle of our minds. Theſe are but ſpangles, and twinkling ſtarres in the Canopie of heaven, he is that Sun of righteouſneſſe that at once illuminates and drowns them. They have all their beauty and luſtre from him, and are lumps of darkneſſe and deformity compar'd to him.

[u] *Angeli ſunt miniſtri parati ad omnem voluntatem Dei, quemadmodum itaque ſtultè feceris ſi miniſtros conſulum & ſenatus imploraveris, & non conſules ipſos & ſenatum, cum poteſtas juvandi non ſit in miniſtrorum, ſed in magiſtratus manu; ita & hæc ſumma ſtultitia eſt, in neceſſitatibus invocare Angelos cum invocandus ſit Dominus ipſe, apud quem eſt poteſtas juvandi & ſalvandi quæ non eſt penes Angelos.* Muſculus in Pſal. 34. 7. pag 308. *Angelos non eſſe colendos, demonſtrat Auguſtin. de vera Religione, cap.* 55.

Thirdly, behave your ſelves as a people guarded by Angels ſet upon duty.

3. *Uſe.*

And firſt, be ſure you keep in Gods [w] wayes, and thy wayes (*viz.* in your callings generall and particular) For GOD hath charged his Angels to keep you in your wayes, but not in your wandrings, Pſal. 91. 11.

1.

[w] *ut Angeli noſtri ſint Chriſti membra, nos eſſe oportet.* Calv.

2. Reverence will become you in Divine Services, if for no other reaſon, yet for this,

2.

this, [x] that Angels are alwayes looking on you. Angels are preſent at Divine exerciſes, and are ey-witneſſes of our carriage there. O grieve not your guard of Angels by irreverence.

1 Cor. 11. 10. & 1 Cor. 4. 9. 1 Tim. 5. 21.

3. Imitate the Angels that guard you in praiſing God, in prying into Goſpel-myſteries, in rejoycing over converted ſinners; finally, in performing obedience Angelically, *viz.* ſwiftly, without delay; willingly, without grudging; faithfully, without treachery; humbly, without pride; and conſtantly, without with-drawing: write after ſo faire a Copie, eccho to the muſick that is above, come as neere them as you can, and beg of God to help you, that you may doe his *will upon earth, as it is done in heaven.*

3.

4. Next, thirſt for diſſolution, when you ſhall need guarding no longer, but take up your Harps and ſit down in the Quire, and beare your part in thoſe melodious Diapaſons, then ſhall you be equall with the Angels, [y] *Luke* 20. 38.

4.

[y] *Quiſquis hic premitur, & affligitur ſive pravis animi affectibus, ſive corruptione & moleſtia reſpiciat ad iſtum ſtatum Angelicum futuri ſæculi illoque ſe ſoletur.* Muſculus in Matth. 22. 30.

5. See Divine goodneſſe, and taſte that in Angels attendance: [z] This the coherence

5.

[z] *Non dicit guſtate & videte quoniam bonus Angelus, ſed quoniam bonus Dominus.* Muſculus in Pſal. 34. 7. pag. 308.

chiefly

chiefly urgeth, and therefore conſider the goodneſſe of God in reference to that in theſe three particulars.

1. God might have left you expoſed to dangers, and turn'd you all going to Hell with the fallen Angels. Truly my brethren, you are more ingaged to God then Angels, That God ſhould leave ſome of them being fallen, and reſolve never to pitty them, nor look after them more, and yet ſend his Son to redeem, his elect Angels to guard you, cauſing his bowels to ſound over you, and charging all his ſervants to ſhew love and reſpect to you, truly this may give you a taſt of free grace, and the goodneſſe of God to you. Heb. 2. 16.

2. Angels are the moſt glorious creatures of all, man a little lower then they. They are the gliſtering Courtiers, and the beautifull companions of Chriſt. [a] Now that ſuch creatures ſhould be ſeen to encamp about ſinfull wretches, duſt & aſhes, yea *Wormes and no Men*, this is the goodneſſe of God: that any creatures ſhould be ſerviceable to man that loſt his Dominion over them by the fall, that a Raven ſhould miniſter unto the Prophet, this is more then we could chalenge. Again, that men like our ſelves ſhoul be ready to guard us, ſervants in our families, Civill powers and Martiall in kingdomes; here's the goodneſſe

2.

[a] *Ingens bonitas Dei & cura paterna erga Eccleſiam deſcribitur, quod tales nobis præſides adjungit.* Hen. Mollerus prælect. in Pſal. 34. 5. pa. 275.

neſſe of God; but that all the Hoſt of Heaven ſhould be abaſed to ſo low a work, this eſpecially invites us to taſte and ſee Divine goodneſſe. *Lord what is Man that thou art* thus *mindfull of him?* Tygers and Devils might deſervedly be our companions, and lo Angels are ſent to miniſter unto us: Angels encamp about us who have often encamped againſt thee.

3. A guard of Angels is a [b] ſuitable reliefe to the Saints in tentations and inward aſſaults from Satan and his evill Angels: they are not more ready to tempt and divert, then good Angels to revive and counſell us. Indeed this is properly the worke of the Spirit to come with inward ſtrengthenings; and yet good Angels may be his inſtruments or agents. Oh admire the goodneſſe of God in making ſuch a ſuitable proviſion for our ſecurity. And ſo much for that poynt.

3.

[b] *Optimè ergò infirmitati noſtræ conſulit Deus cum tales dat nobis adjutores qui Satanæ nobiſcum reſiſtãt, ſuamq; operam omnibus impendant ad nos tuendos*, Calv. in Heb. 1.14. Dan. 8.16. & 9.21.23.

Secondly, in that *David* is not content to taſte Gods goodneſſe himſelfe, unleſſe he call upon others to joyne with him, Obſerve,

2. *Note.*

Such as by ſweeteſt experience have once taſted Divine goodneſſe themſelves, cannot but ſtirre up others to be ſharers with them. *O taſte and ſee with me, how good, &c.* As if *David* ſhould have ſaid, I for my part have ſeen and taſted much of God and his

his goodneſſe; & which may ſeem ſtrange, never more then in my greateſt ſtraights: For the golden conduit pipes of ſolemne Ordinances, and creature enjoyments, being cut off, I have been driven to goe to Gods fulneſſe, and drink more immediatly and plentifully at the well head. I am loath to eat theſe heavenly viands, and ſoule-raviſhing morſels of contentment alone, *Come hither all you that feare God*, and love God, *and I will tell you what God hath done for my ſoule.* O come fellow-ſinners, taſte and ſee with me how good the Lord is, how comfortable the embraces of Chriſt are, and how ſweet communion with heaven is, &c. Pſal. 66. 16.

I ſhall now lay you down the grounds and arguments.

The firſt ſhall be drawn from Scripture-examples of Saints that have been carefull to doe this. 1. *Reaſon.*

1. *Paul* [c] wiſh'd heartily that both *Agrippa*, and all that heard him, were altogether ſuch as he was, excepting his bonds. 1. [c] Acts 26. 29.

He that had received the five Talents, went and traded with them. 2. [d] Matth. 25. 16

'Tis ſaid, [e] *They that feared the Lord ſpake often to one another* in *Malachi.* 3. [e] Malach. 3. 16

So ſoon as [f] *Matthew* was converted, he called together an huge multitude of Publicans and others to meet at his houſe. 4. [f] Luke 5. 29.

Philip

5. *Philip* had no ſooner taſted communion with Chriſt, but he runs to *Nathanael* to invite him to Chriſt, ſaying, *O come and ſee.* g Above all,

g John 1.45.

6. The woman of *Samaria* had no ſooner taſted Chriſts living waters, but in poſt haſte, leaving her water-pot, ſhe runs into the Citie to call out her friends and neighbours to ſee and taſte how good the Meſſiah was.

h John 4.28.

7. And ſo *David* here in this Pſalm, *&c.* and elſewhere, where he vowes, that if God will *reſtore to him the joyes of his ſalvation*, that then *he will teach tranſgreſſors Gods wayes, that ſinners might be converted unto him.*

Pſa. 51.12,13.

Now all theſe examples are written for our inſtruction, and we muſt imitate Saints in wel-doing.

2 Theſſ. 3. 9. 1 Chron. 11.1.

2. Reaſon. God hath ſtrictly commanded this: If thoſe that have received the wealth of the world, then much more thoſe that have obtained the Heavenly Riches of Gods grace, are warned to doe good therewith to others, and to be ready in poynt of diſtribution and communication.

Luke 22. 13. Ezek. 18.32. 1 Pet. 4. 10.

3. *Reaſon.* 3. 'Tis Gods end in beſtowing his graces and comforts on us, not that we ſhould keep them to our ſelves, but benefit others by them, and ſo bee ſerviceable to the publique, to the Body, and for that is every member

member made and furniſhed with abilities: [i] *Men doe not light a Candle to thruſt it under a Buſhel, but to ſet it up in a Candleſtick, that it may give light to all*, Matth. 5. 15. *The manifeſtation of the Spirit is given to every man to profit withall*, and God comforts us in all our tribulations, that we may be able to comfort them which be in trouble. Let not God faile of his end. O deceive not his expectation.

[i] *Injuriam facit acceptis Chriſti bonis qui illa tenaciter ſibi ſoli uſurpat.* Muſculus in Johan: 1. 16 2 Cor: 1. 4.

4. Next, 'tis the nature of true Grace to be diffuſive and communicative: [k] Grace cannot long be conceal'd, they that have taſted divine ſweetneſſe, cannot chuſe but ſpeak of it to others, their hearts would burſt if they ſhould be ſilent. Grace is like fire in the bones, they that have it cannot hide it, 'tis compared to new wine, and it muſt have vent: the blind men that were cured, were charged to be ſilent, but they could not hold their peace, &c.

4. *Reaſon.*

[k] Acts 4: 20. Jerem. 20.

5. The love which beleevers beare to Chriſt, provokes them to doe all they can for the enlarging of his kingdome; it fills mens heads with many projects and deſignes of that nature, and it makes them reſtleſſe in this particular, *Knowing the terrour of the Lord, we perſwade men* (ſaith *Paul*). *The love of Chriſt that conſtraines us*, The ſoule never thinkes it can doe enough for

5. *Reaſon.*

2 Cor. 5. 11. See v. 14.

for Chriſt, who formerly did ſo much againſt him,&c.

6. Reaſon.

6. Love and pitty to the pretious ſouls of men puts them on it. The [l] firſt and chief work of Faith is love, and there is no love in him to his neighbour that loves not his ſoule. Having found grace and comfort our ſelves, let us pitie others that are as yet ſtrangers to Chriſt, unacquainted with that divine ſweetneſſe that is in him, and ſay to them, *Why will ye dye?* If there be any love to thy brothers ſoule, any pitie for his ſpirituall condition, allure him to taſte the mercy and goodneſſe of God to all that come by Chriſt to him.

[l] Gal. 5. 6.

Levit. 19. 17. & 2 Theſſ. 3: 15.

7. Reaſon.

7. Themſelves have not the leſſe, but the more by prevailing with others [m] to partake with them. *I long to ſee you, that I may impart unto you ſome ſpirituall gift, that I may be comforted with you,* [n] So here. For

[m] Rom. 1. 11, 12. 2 Cor. 9. 6.

[n] *Nihil periculi eſt ſi intelligamus Paulum verè ſperaſſe à Romanorum fide ſuam quoque inſtaurandam.*

1. Chriſt Jeſus is an inexhauſtible fountaine, there is an unfathomable Ocean of ſweetnes in God, enough to ſatisfie thee & all commers. When all the Elect which are a numberleſſe number, ſhall have taſted divine ſweetneſſe here, and drunk their fill of thoſe Cryſtall Rivers in glory, 'twere blaſphemy to think there ſhould be the leſſe in God, ſtill in Chriſt fulneſſe dwels.

Rev. 5. 12.

The

The Sunne hath not the leſſe for filling all the leſſer veſſels of the Starres with light; So here, &c.

2. The beſt way to draw more abundantly out of this well, is to communicate to others, the ° more you improve and impart talents, the more talents ſhall be given you, but to bury one in the earth, is the way to have that taken from you. Beſides, as when others feed with you, this doth encreaſe your appetite, and draw down that which you would not have eaten alone, ſo at this heavenly banquet, the more the merrier, nay the better cheare. Much is to be gotten by communion with Saints; And a Saint cannot convince and reclaime another, but he betters himſelfe, and exerciſes his graces and gifts; and as a needle or a Weavers ſhuttle are the better for uſing, ſo are our graces, &c.

° Though both armes grow, yet that which a man uſeth is the ſtronger and bigger, ſo is it with our gifts and graces. *Trap.* on *Mat.* 25. 16. *pag.* 567. *Scientiarum ea vis eſt & natura, ut quo plus doceas eo ditior ac doctior fias.* Bodin.

8. True grace and envie cannot ſleepe in one bed, nor reſt in one ſoule. There is no envie in ſpiritualls allowable. Hypocriſie and envie may be twins, but if thou haſt true grace, thou wilt not envie grace and gifts in others, but cheriſh thoſe ſparks, and encreaſe them as much as may be. Heare *Moſes*; *Would all the Lords people were Prophets*; John; *he muſt increaſe, but I muſt decreaſe*; See how well contented he was. One member doth not envy another for what it

8 *Reaſ.*

Numb. 11. 29.

John 3. 30.

P 1 Cor. 12.

is, hath, or weares, P We are all one body, anothers grace will not darken thine, but all together make one conſtellation.

9. *Reaſ.* q *Si angeli ſibi invicem in cœlo gratulantur dum vidēt reſtitui in gregem ſuum quod diffluxerat, nos etiam ejuſdem gaudij ſocios eſſe decet.* Calv.

9 Beleevers cannot but delight to make joy in heaven, to make Chriſt & the q Angels, and all the glorified Saints, to break out into ſinging and rejoycing. Why this is the work of Heaven, at the conviction and converſion of one ſinner. A coy ſinner cannot ſtoop and ſip of this nectar, but there is ſhouting in heaven, and loud muſick amongſt the Angells, as you ſee *Luk* 15. 10. If at the making of the world, as *Job* 38. 7. then much more at the converſion of a ſinner, which is the greater wonder, & at the making of *new heavens, and a new earth, wherein dwells righteouſneſſe*, 2 Pet. 3. 13.

10. *Reaſ.* r *Nihil præſtantius aut magis optabile quam animam eripere e morte æternâ.* Calvin. in Jacob. 5. 20.

Laſtly, by conſequence r nothing finds ſuch acceptance and recompence with God as this. No uſury ſo gainfull as the winning of ſoules. *James* 5. 20. He that converts his brother, hath ſaved a ſoule from death, and ſhall hide a multitude of ſinnes. God will mention it to their praiſe and comfort another day: For if the workes of mercy towards the bodies of others, which are veſſells of dung, and breathing lumps of clay, ſhall yet be mentioned that day, as *Mat.* 25. 35. then much more ſuch as aimed at the good of others ſoules, which are Jewels of ſuch price, that one ſoule is more worth

then

then the world. Surely this will hide a multitude of other failings, and this may bring many temporall comforts and bleſſings along with it.

To winde up this bottome in a word, here is matter of reproofe and duty.

1. Of reproofe to two ſorts of men;

1. To ſuch as are negligent in this duty. *All minde their* [f]*own things, few thee things of Chriſt*, and the ſoules of others. Every one takes up that wicked ſpeech of *Cain*, *Am I my brothers keeper?*

2. To ſuch as allure men to ſinne, earthlineſſe, and vanity. They ſay not with *David*, *taſte*, &c. but as children of the Devill they imitate their father, and are tempters to evill, ſaying: O taſte and ſee how ſweet ſin is, how good the creature is. Theſe are of the forlorne hope, that march undauntedly upon the mouth of hell, theſe ſhall be damn'd with a witneſſe. Here above others comes in the ring-leader in intemperance (every Town almoſt hath a king of drunkards.) Theſe perſwade and force men not onely to taſte but drink deep of that cup of devils; theſe carry the ſins of others to Gods tribunall. The hotteſt ſeats in hell are kept for theſe. [t] God is now plaguing the land for theſe ſins. Now they health it on their

1 *Uſe.*

[f] *Quærere quæ ſua ſũt eſt privatam utilitatem & gloriã quærere, et negligere communem utilitatem et gloriã Chriſti, ſeu evangelii.* Eraſmus Sarcerius in *Pſal.* 1. 21.

[t] God hath plagued our drunkenneſſe with immoderate raine, which hath ſpoyled much corn, and is like to produce ſcarcity. The Lord hath turned our ſummer into winter;

and whereas Chriſt ſaid, *The harveſt is great, and the labourers are few*, wee may ſay, the labourers are many, the harveſt is little. Famine is a moſt fearfull judgement. *Lam.*4. 9, 10. *Ocyus torquet, lentius tabefacit, ſenſim occidit. Baſil. Ser.* 3. *contra div. avaros.* Two ſins chiefly produce this great raine and waters that have faln.

1. Our Starre-gazing and Prognoſtications which foretell theſe things. God ſuffers it to come to paſſe as a judgement on the Land for ſuffering ſuch things, & to harden people in the belief of them, ſome beleeving the Almanacks, have carried their corn wet into the barne, fearing more raine, and there it grows. See *Perkins* touching yearly Prognoſtications, third Volum, *pag.* 653 to 667.

2. Our gluttony and ſwiniſh drunkenneſſe, wee have fought againſt God with his bleſſings, and now he begins to diſarm us. For this floud of drinke within are come flouds of water without, this ſweeping raine, as *Solomon* calls it, *Pro.*28. 3. Let Magiſtrates therefore ſcatter our innumerable Conventicles of drunkards, let Miniſters ſtand in the gap and ſay, *Spare thy people, O Lord*; and let us all humble our ſelves under his mighty hand. Wee have deſerved ſhowres of fire and brimſtone from heaven.

knees (a ſacrifice to the devill) and force others to drink, as thoſe that thruſt the bottle to the noſe, *Habak.* 2. 15. But the time is at hand when they ſhall beg upon their knees for one drop of water, when they ſhall be fed with fire and brimſtone for ever. The very heathen ſhall riſe up in judgement againſt them, ſee *Eſter* 1. 8.

2 *Uſe.* 2. Of exhortation to all men to evidence the truth of their own converſion by alluring others to Chriſt, & perſwading them to taſte how good God is. There is a time for all things, lay hold on opportunities when put into your hands, to reprove the negligent, enlighten the ignorant, reduce the

the erroneous, revive the diſconſolate, and admoniſh the ſalne. To which is required knowledge. *Rom.* 15. 14. a foundation of grace in your own hearts, that you may ſpeake experimentally, and inwardly to them. 2 *Cor.* 4. 3. elſe you may reclaime others, and be caſt-aways your u ſelves. Finally, there is requiſite fit and ſutable addreſſes to ſtrong and weake Chriſtians, to civill worldlings, and ſuch as are openly profane, for one key will not open every locke, the wards are not all alike, ſo here, &c. Well, plucke up the loynes of your minde, reſolve to meete with difficulties and diſcouragements, if you ſet upon this worke; without prudence, reſolution, and patience. no good will be done. Though your endeavours prevaile not on all, they may on ſome (tis well if thou canſt melt but one, *James* 5. 20.) though not now, they may hereafter, it may be ſomewhat may ſticke by them, as long as they have a day to live, and ſo though not preſently, yet hereafter they may be the better, and glorifie God in the day of their viſitation, as 1 *Pet.* 2. 12. *q. d.* It may be on their death-beds; as *Joſephs* brethren remembred him in their ſtraights. In a word, though you prevaile not at all, your reward is with God. See *Iſa.* 49. 5. a place that hath much reviv'd me in the want of ſucceſſe. And ſo much alſo of that poynt.

u *Monica* gained her huſband *Patricia* from being an impure *Mimchee*, not by force of argument, but purity and chaſtity of life, ſaith *Auguſt.*

3 *Note.* 3. There is yet another poynt from the coherence of my Text with the words following, and that is this.

They that have taſted Gods goodneſſe are truly bleſſed, and ſhould at once truſt in God and feare him. But leaſt my porch ſhould be larger then my building, I ſee I muſt be briefe, and therefore

1. *Branch.* 1. *They that have once taſted the ſweetneſſe that is in God, are a happy people and truly bleſſed.* If mans *ſummum bonum* ſtands in communion with God, as Scripture (*Pſal.* 144. 15.) and experience demonſtrates, (for who ever found contentment at home, knocking at other doores? Then this muſt needs be a truth, *They that have taſted God are bleſſed.* And if ſo

1 *Uſe.* O how bleſſed are thoſe that have their fill and will of God in glory! if ſo much ſweetneſſe in a little drop, how much in the Sea? 1 *Cor.* 2. 9.

2 *Uſe.* Range not therefore after bleſſedneſſe in ſinne, or the creature, they muſt all ſay, tis not in us. As *Job* 28. 14. So here; A man can never gather figs of thiſtles; Seeke not the living among the dead.

2 *Branch.* 2. *They that have once taſted the goodneſſe of God, ſhould for ever truſt in him*[w]. God is unchangeable. He is ever the ſame God. Diſpenſations may vary, but God is the ſame. *They that know thy Name will truſt in thee,*

w The Chaldee expounds it, *in his word.*

thee, Pſal. 9. 10. *The Lord hath heard me, and I will call upon him as long as I live*, Pſal. 116. 2[x]. But ſee a notable place, *Rom.* 5. 4. *Tribulation works patience, and patience experience*, (ſcil. of Gods relieving us in trouble) *and experience hope* (*viz.* for the future, and in new ſtraights) *and hope makes not aſhamed* (*i.e.* it makes a man lift up his head among the waves)

[x] *Boni dum ſpirant ſperãt imò cum expirant*, ſo *Job.* Though he kill me, I'le truſt in him.

If bare and naked promiſes are ſufficient to ſtay and ſtrengthen the ſoule in trouble, as *Pſal.* 119. ſo *Jobn* 20. 29. Then much more performances. 1. *Reaſ.*

If our experiences help others, *Iſa.* 51. 9. *Rom.* 15. 4. then much more ſhould they quiet us, and cauſe us for ever to depend on God, and live on him. 2. *Reaſ.*

It meets with thoſe who cannot chew the cud when they are put into the pound (ſuch were unclean beaſts of old) in afflictions they forget to fetch up their former experiences. They are as much to ſeeke in troubles as if God had never ſhew'd them his face, nor been good to them. 1. *Uſe.*

O therefore review and husband your experiences of Gods goodneſs, to keep your poore hearts from ſinking in troubles and deſertions, and waylings of Chriſts face from you. 2. *Uſe.*

To which is requiſite Obſervation and Memory.

1. Obſervation of the waves and works and proceedings of God with the ſoule. *Pſal.* 107. 43. and *Iſa.* 5. 12.

2. Memory, the laying up of the knowne and obſerved works of God; forget not his out-goings, and in-comings to thee. The Philoſopher ſaith, that experience is *Multiplex memoria.*

Now remembrance includes 4 things.

1. A committing to memory thoſe paſſages of providence, that have given us the ſweeteſt taſts of God and his love and goodneſſe.

y *Omnium rerum theſaurus & cuſtos eſt memoria.* Auguſt.

2. A retaining y or keeping them in memory, as in a ſtore-houſe, that they ſlip not from us.

3. A recalling them to mind upon occaſion offered, bringing out things new and old.

4. A skilfull applying them to our own uſes and occaſions in a ſutable manner.

Queſt. How ſhall I doe, ſo to remember my former experiences of divine goodneſſe, that I may truſt in God for the future? Why,

Anſ. 1. Highly prize and eſteeme the gratious dealings of God with thee. Take a due eſtimate of every ſmile of Chriſt, which hath heaven in it, for we eaſily remember things we eſteeme highly. Conſult *Pſal.* 119. 129. and 16. *ver.* z One writing in defence of old age, ſaith, *Where is that old man, that forgets*

z Tull: *de Senect.*

where

where he lays his treaſure? Where your treaſure is, there will your hearts and mindes be alſo (ſaith Chriſt.)

2. Uſe continuall helps, ſuch as theſe.

1. Write down your experiences in a booke yeare by yeare, and peruſe them continually. When King *Ahaſuerus* could not ſleepe, he commanded his Records and Chronicles to be read, *Eſt.6.* And when thy ſoule hath no reſt, peruſe this paper or little booke of experiences.

2. Chriſtian conference, *Pſal.* 105. 1, 2. compare your experiences with others.

3. Holy meditation, which being fixed on God, will be ſweet. See *Pſal.77.* 11, 12.

4. Prayer, that the Spirit may be your remembrancer, *Joh.14.26.*

Well, by theſe meanes you may ſtore up plenty of experiences, and by all [a]draw neere to God, and grow more familiar with Chriſt, more bold and confident, and feareleſſe in future troubles.

3. They that have taſted Gods goodneſſe muſt feare him, feare leaſt they grieve him, and feare leaſt they looſe him. *Pſal.* 130. 4. *There is mercy with God, that he may be feared.* And *Hoſea* 3. 5. *They ſhall feare the Lord and his goodneſſe in the latter dayes.* This is a filiall [b]feare.

Sin not therefore becauſe God is good, this is the way to turne his ſweetneſſe into fury. But

[a] Tis an old Proverb, *Sperare & expectare multos reddit ſtultos.* But this is certain, *Nunquam confuſi Deo confiſi.*

3 *Branch.*

[b] *Aliud eſt timere quia peccaveris, aliud timere ne peccas.* Philip. in Job.

1 *Uſe.*

2 *Uſe.* But ſay of God, he is ſo great I will not venture to diſpleaſe him, he is ſo good I will feare to forfeit him. But I have been too long in the coherence, let us now come to the words themſelves.

O taſte and ſee that the Lord is good.

4. Of the text it ſelfe. Wherein you have two generall parts, an exhortation, and an encouragement.

1. The diviſion. 1. The exhortation in theſe words:

O taſte and ſee.

2. The encouragement in the words following:

That the Lord is good.

1. In the firſt, the exhortation, you have

1. The manner, with an interjection, expreſſing the paſſion of that minde that utters it, *Oh taſte and ſee.* Oh! Tis a little word, but full of affections. *Oh! Taſte and ſee.*

2. The matter, or the exhortation it ſelf, *Taſte and ſee*; where

1. You have two diſtinct duties urged, *viz.* the exerciſe of two ſpirituall ſenſes, *viz.*

1. Taſting, *Oh taſte*, get an holy reliſh of God and the Word.

2. Seeing—*and ſee*, endeavour to get a glimpſe of God.

2. You have the golden linke that faſtens them together, *taſte* and *ſee*. As a man cannot ſee clearely till he taſts God, ſo he cannot taſte God,

God, till he ſee ſomething of him, *Ignoti nulla cupido.* And as taſting without ſeeing will be blind devotion, ſo ſeeing without taſting will be naked ſpeculation, *Ergo, Taſte and ſee.*

In the ſecond, which is the encouragement, you have three things, *viz.* 2.

1. The proper fountaine of goodneſſe, *the Lord*; *The Lord is good.* He ſaith not that ſin is good, or that the creature is good, for there is but one good, and that is God. See *Mat.* 19.17. *viz.* none abſolutely good but God.
2. A lively deſcription of God, *the Lord is good.* q. d. not onely juſt, holy, powerfull, & wiſe, &c. but he is good, mercy is his darling attribute, and God glories moſt in it, as *Exod.* 34.6. Mercy triumphs over juſtice. If you would deſcribe God to the life, ſay he is good.
3. The application of all this to us, for you ſee this goodneſſe muſt be taſted; as meat in the platter will not nouriſh us unleſſe we taſte it, ſo here God is full of goodneſſe, but all this will be nothing to you, nay it ſhall be ſomething againſt you, unleſſe you taſte it, unleſſe by faith you apply it, and have intereſt in it.

Thus

2. The obſervations.

Thus you have the diviſion of the Text, now for the obſervations, thoſe which I ſhal inſiſt on are five.

1. *Doct.* All that exhort others, ſhould endeavour to work much upon the affections.

2. *Doct.* Sinners ſhould taſte of God, and venture to make triall of him & his wayes; Taſting implyes trying.

3. *Doct.* There is but a taſte of God in this life. Taſting is but taſting, not full ſatisfaction.

4 *Doct.* They onely that taſte can ſee how good the Lord is: Such onely as taſte communion with God in his wayes, and have experimentall enjoyments of God, can rightly ſee and diſcover his ſweetneſſe and goodneſſe.

5. *Doct.* The Lord in Chriſt is exceeding good unto all his Saints, yea he is not onely good in the concrete, but goodneſſe it ſelfe in the abſtract.

Of all theſe in order.

1 *Doct.* Firſt, All that undertake to exhort others, muſt endeavour to worke upon the affections, (I ſhall not be long here.) This poynt you ſee is gathered from the manner of exhortation, which is by an interjection, ſetting forth the eagerneſſe of the ſpeaker, *Oh taſte and ſee.* And againe in the next verſe, *O feare the Lord*

you

you his Saints; The very heart of *David* (you ſee) is ready to leap out of his mouth. *Oh taſte and ſee.*

Whence I obſerve, that all who exhort, &c. This interjection is frequently uſed in ſacred Scriptures, ſetting forth the paſſions and affections of the ſoule, eſpecially foure, *viz.*

1. Joy. *Deut.* 33. 29.
2. Griefe. *Jer.* 44. 4. *Mat.* 23. 37.
3. Love. *Pſal.* 119. 97.
4. Deſire, vehement deſire, and ſo tis uſed here, and elſewhere, *Gen.* 17. 18. and *Deut.* 5. 29. and 2 *Sam.* 23. 15. and *Job* 6. 8. Strong deſires and affections, breake out in paſſionate and melting expreſſions; For the tongue is the hearts interpreter, and out of the abundance within the mouth ſpeaketh; but to come to the point.

That ſuch as undertake to exhort others, and win them, ſhould principally endeavour to work upon the affections.

Let us open the *Quare* and *Quomodo*, why they muſt endeavour ſo to doe, and how they may come to doe it.

1 *Quare*, why?

Firſt, for the *Quare*, why this muſt be their great deſigne?

The reaſons are three.

1 *Reaſ.*

Firſt, The word which they unfold and urge, is very full of affections, of terrour to awe us, of love to woe us, of pitie to lament us,

us,&c. O what melting expreſſions are ſcattered there! Oh *Jeruſalem, Jeruſalem,* &c. *Luk*,24.32. *Did not our hearts burn whilſt he opened the Scripture to us?* There be coals of fire in the Scripture to ſinge all your affections, and make your hearts to turne and burn within you, and your fingers to drop with myrrhe. *Is not my word like a fire, or hammer?* Fire is the moſt melting and ſtirring of all the elements, &c. See *Jer.* 5. 14. *Heb.*4.12.

Heb.4.12.

2. *Reaſon.* [c] *Quicquid facis cum hilaritate fac.* Auguſt.

Secondly, as the word is full of affections it ſelfe, ſo it lookes to be obey'd with full affections, 2 *Corinth.* 9. 7. God loves a cheerfull giver: he ſaith, *My ſonne, give me thy heart. Quod cor non facit, non fit.* So that if we doe not ſtirre up the affections of others, the religion we beget in them, will be little better then formality, *Laodicea's* ſin, *Rev.*3.15,16.v.

3. *Reaſon.* [d] In the *Greek* 'tis ῥαθυμοι, *viz.* ſlow paced.

Thirdly, men are blockiſh and dull in affections to embrace heavenly things: *They are dull of hearing, Heb.* 5. 11. There is a lumpiſh heavineſſe, and a ſottiſh ſtupidity, and a curſed careleſneſſe that ſits on the ſpirits of unregenerate men, in reference to any thing that good is, with *Gallio, They care for none of theſe things Acts* 18. 17. 'Tis not a ſmall matter will move and ſtir men, and bring them to ſit as on Nettles before us. We muſt make them care for theſe

theſe thiugs, and ſcatter hell fire in their faces till they cry out, *What ſhall we doe to be ſaved?*

Secondly, for the *Quomodo*, how may we doe it? I anſwer, Foure things are required,

2. *Quomodo?* How?

1. Ability to ſpeak to the life: As a curious Painter limbs to the life, as if it were a living man indeed; ſo [e] a man muſt ſet out heaven, as if the people did ſee it with their eyes, and deſcribe Hell as if they were walking a turn among the damned. And if this will not work on mens affections, they are bewitcht, as *Gal.*3.1. *O fooliſh Galatians, who hath bewitch you, that you ſhould not obey the truth, before whoſe eyes Chriſt hath been evidently ſet forth and crucified? q. d.* Chriſt crucified hath been deſcribed and ſet out to the life in our Sermons (for that generation ſaw not his crucifixion on the croſſe.) Now to this is requiſite much [f] knowledge; A man muſt be well furniſhed before he can perſwade, exhort, inſinuate and winde into the hearts of people, *Rom.* 15.14. To utter ſeaſonable and ſuitable things fitly, cloſely, and deſcribe things to the life, requires much knowledge.

1.

[e] *William Fenner* in a treatiſe of the affections. Gal.3.1. opened.

[f] *Quintilian* would have his Orator wel-nigh omniſcient; and ſurely Miniſters ſhould be διδακτικοὶ, which ſignifies being able as well as willing to teach.

2. Fulneſſe of affections: He that goes to work upon another, muſt be brim full of affections himſelfe (ſaith *Quintilian.*) *Acts* 17.34. you ſee *Paul* did ſo move the peoples

2.

peoples affections, that they clave to him & beleeved. How came he to do this? See verſ. 16. His ſpirit was ſtirred in him, *i. e.* *Paul* was greatly affected himſelfe, and ſo came to affect others. One candle being lighted, will light many. So 2 *Cor.* 2. 4. *I wrote unto you with many tears.* § *Pene quot ſyllabas, tot lachrymas* (ſaith one) he ſhed as many tears as he wrote ſyllables; he could hardly write for teares. O that we who are Gods Miniſters, could be thus affected! The Lord lay it not to our charge that we are not.

2 Cor. 2. 4. § *Non tam atramento quã lachrymis chartas illevit.* Lorinus.

3. Godlineſſe [h] of life: *Ariſtotle* requires this in an Orator, That he be a good man. We muſt ſpeak feelingly and experimentally, as 2 *Cor.* 4. 13. *We alſo beleeve, and therefore ſpeak.* *Paul* exhorts *Titus* to *ſhew himſelfe a pattern in all things*, viz. Such muſt lead convincing lives, this is more winning then words. See 1 *Pet.* 3. 1. When *Elies* ſons were wicked, 'tis ſaid, *the people abhorred the offering of the Lord*, 1 *Sam.* 2. 17.

3.

[h] *Gregory* ſaith of *Athanaſius*, that his life was a continuall Sermon, and wooing men for Chriſt.

4. Finally, even the voyce and geſture have ſome ſtroke in this.

1. A due carriage of the voyce, which (ſaith *Auſtin*) ſends an occult influence into the affections of men, *Phil.* 3. 18. *Of whom I have told you before, and now tell you weeping, they are enemies to the croſſe of Chriſt.* The Apoſtle ſpeakes to them with a weeping

ping voyce. Let not this be the main thing you look for: It is a brand on the Jewes that they were affected with [i] *Ezekiels* pleaſant voyce, and little elſe. And even a rare and worthy *Moſes* may be defective herein. But the meaneſt voyce hath ſome hidden grace in it.

[i] Ezek. 33. 32.

2. A decent [k] action, ſo not over-affected, will work upon the hearers. *Ezekiel* is bid to ſtamp with the feet. And *John Baptiſt* was *totus vox*, all voyce, *Matth.* 3 3. *The voyce of a cryer in the wilderneſſe.* He was all voyce, that is, ſaith one, his eyes ſpake, and his hands ſpake, and his body ſpake. The Prophets ſtretched out their armes to the people in fulneſſe of affection. It is ſaid *Paul ſet his eyes on Elimas that wicked Sorcerer*, Acts 13. 9. ſaying, *O thou child of the Devill, and enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right ways of the Lord?* His eyes ſpake as well as his tongue; you ſee how a man may work on the affections of others.

[k] *Quintilian. Gerardus Iohannes Voſſius. Orator.* Inſtit. lib. 6. cap. 11. p. 511. *Vide* Ar. Montan. lib. 8. Antiq. Jud. *ubi varias geſtuum ſignificationes è ſacris ſedulo colligit.*

Firſt then, this may ſerve to warn men of our Calling eſpecially, to be zealous in diſpenſing the word; Our Sermons muſt not be onely informing, but inflaming Sermons. We muſt not rub itching eares, but ſhake drowzy hearts; not preach to pleaſe them with novelties, or puzzle them with nicities, but fire them with love to the truth,

1. *Uſe.* *Perſuaſioni humanæ opponit oſtenſionē ſpiritus quæ vim quādam ſuprà modū efficacē ad perſuadendū animos habet.* Meyer. in 1 Cor. 2. 4.

and care of ſincere obedience. In a word, not to ſet forth our ſelves, but Jeſus Chriſt in his lovelineſſe to poore ſinners, that they may be ſick of love to him, and languiſh with deſires after him. This muſt be our deſigne, our delight.

2. *Uſe.* Secondly, it followes likewiſe, that people muſt ſo heare, as that they may be rouzed and melted under the word.

This is done ſix wayes:

1. Firſt, by due preparation before hand: this ſoftens the Wax that it may take the impreſſion, &c. Many leap out of their neſts into the Aſſemblies, without ſeeking God, or perfuming their ſpirits before they come; and that is the reaſon they ſit like images, unconcerned, under the Word; Preparation tunes the heart, oyles the wheeles, whets your zeale, and kindles your affections.

2. Secondly, by [1] attention, liſtning to the matter as well as ſound of words, elſe you be no more affected then the Whelps or Birds that hear a ſound as well as you. *David* ſaith, *I will liſten what God will ſpeake.* Chriſt ſaith, *He that hath eares to heare, let him heare. q. d.* Let him with intention and greedineſſe of ſpirit receive the Word. 'Tis ſaid, *Luke* 2. 20. *The peoples eyes were faſtened on Chriſt when he taught them.* A good help againſt diſtraction, and an argument of their attention. Third-

[1] Matth. 11. 15 *Chriſtus electos Dei hortatur, quibus perforatæ ſunt aures, ut attenti ſint ad conſiderandum Dei arcana, ne obſurdeſcant cum incredulis.* Calvin.

Thirdly, ſubmiſſion and ſtooping to God, that your hearts may come under the hammer of the Word, come with broken and bleeding ſpirits, and as it were, with Ropes about your neckes, *That you may* [m] *receive with meekneſſe the ingrafted word:* Say with *Paul, Lord, what wilt thou have me to do?* 3. [m] Jam. 1. 21.

Fourthly, repreſentation: Conceive you ſaw thoſe things with your bodily eyes, which we ſet out by Metaphors: As when we tell you ſin is a plague-ſoare, imagine you were ſhut up, and had running ſoares upon you, and ſaw the paſſengers baulk you, and ſtop their noſes, &c. How would you then skream, and cry out with *Paul, O* [n] *who ſhall deliver me from this body of death?* And ſo here when we pray you to taſte divine ſweetneſſe, conceive you were at a rich feaſt, to which men come with edg'd appetites, and eat the fat, and drinke the ſweet, &c. This would work much on the affections. 4. 1 Reg. 8. 38. [n] Rom. 7. 24.

Fifthly, ejaculation: Caſt up deſires after God, [o] breath after the enjoyments of Chriſt, fling up divine ejaculations: O that this truth might transform me, and work with power! Now when all wiſh the ſame thing, what can hinder the work? We ſay as in the Text, *O taſte and ſee*, O be perſwaded to heare God, and delight in God! 5. [o] Pſal. 84. 2. and 42. 1.

O that this day there might be joy in heaven over the converſion of ſome ſoul! Wel, a believer under the word falls a wiſhing too, [p] *O that my wayes were directed according to thy Statutes*! O that I had the ſilver wings of a Dove to flye into the boſome of Chriſt! To conclude, God and Chriſt fall a wiſhing over you too (in whoſe will and power it is to doe you good) [q] *O that there were ſuch an heart in you, that you would feare me, and keepe my ſtatutes*! [r] *Oh that thou hadſt known in this thy day*, &c. Now I ſay, when there is wiſhing on all ſides, what ſhould hinder execution?

[p] Pſal. 119. 15. and 55. 6.

[q] Deut. 5. 29.

[r] Luke 19. 42.

6. Sixthly, repetition, meditation, and conference about the Word at home. [ſ] Thoſe beaſts which chewed not the cud were unclean. So here. *Pſa.* 62. 11. *God hath ſpoken once, twice have I heard this, That power belongs unto God.* So here, God ſpeakes once to you in the Sermon, you muſt heare it twice in repetition at home. Thus the noble [t] *Bereans* ſearched the Scriptures daily, whether the things they heard of *Paul* and *Silas*, were ſo or no. And thus I have done with that poynt.

[ſ] Deut. 14. 8. Levit. 11. 7.

[t] Acts 17. 11.

2. *Doctr.* Sinners ſhould be induced to taſte God, to venture upon him, and make triall of him and his wayes. Taſting implies trying.

In the Doctrinall part we ſhall inquire

1. What

1. What this taſting Gods goodneſſe is?

2. Whether unregenerate men may have this taſte?

3. Why all muſt ſtrive for experimentall taſtes of God?

1. Enquiry.

Firſt, what this taſting is? I anſwer, there is a corporall and a myſticall taſte.

1 There is a corporal taſte.

1. There is a Corporall taſte, 1 *Sam* 14 43. It may be defined thus,

[u] Taſting is one of the moſt neceſſary exterior ſenſes, diſtinguiſhing ſuch ſenſible objects as are taſtable. So that to taſte is to chew and conſider what 'tis we receive before wee take it down for nouriſhment. The taſte eaſily diſtinguiſhes between that which is bitter and ſweet, ſtale or new. It quickly gives ſentence what is pleaſant, and what is offenſive. The curious palate ſerves to reliſh or diſreliſh things. So 2 *Sam.* 19. 35. to taſte is to try and diſcern. Now thus Gods goodneſſe is not to be taſted; unleſſe occaſionally by taking a riſe from the creature to the Creator, and by eying his love in outward mercies: And ſo even in bodily food, a Beleever taſtes how good the Lord is; he ſees God as a Father providing food convenient for him: and he taſtes Divine goodneſſe in every morſell of bread he eates. *Whether you eat or drinke* (ſaith the Apoſtle) *or what ever you doe, doe*

[u] *Ariſtotle.*

[w] *Intellectus comparatur guſtui, quia intellectus noſter judicat de re ut ſenſus ſaporibus.* Erhard. Schnepfus in Pſal. 34. 6. pag. 204.

Mar.6. 31.32. 1 Cor.10.31.

all to the glory of God. q. d. See and admire his goodneſſe in theſe things, and be ſure you be ſober and temperate in the uſe of them.

But this corporall taſte is not meant here.

2. A ſpirituall taſte.

2. There is a Myſticall and Spirituall taſte, which is to examine, try, conſider, and reliſh divine goodneſſe, andpartake of its ſweetneſſe and joy.

How we taſte Gods goodneſſe.

But how be we ſaid ſpiritually to taſte the goodneſſe of GOD? I anſwer, Five wayes.

1. In Ordinances.

Firſt, in Divine Ordinances, which God hath appointed for this end, *viz.*

1. The Word.

x Heb.6.4. *Guſtus verbi nos ſuaviter delectat*, Calv.

1. The Word, by hearing or reading of it, a beleever x taſts God in the Word, and findes a world of ſweetneſſe there. See *Pſa.* 119. 103. *How ſweet are thy words to my taſte, yea ſweeter then hony to my mouth?* The Word is exceeding ſweet, and none but beleevers can taſte it. For as *Ezekiel* ate the Roll, *Ezek.*3. which was in his mouth as honey; ſo a beleever doth ſpiritually y feed on the Word, and if the threatnings of the Word are ſweet to them (for that Roll was full of curſes, *Ezek.* 3. 10.) becauſe they are aſſured they belong not to them, and that God ſhall gain glory to his truth and juſtice by them, Oh then how ſweet are the promiſes, which are called

Ezek.3.3. y *In ſacris Scripturis abūdat & quod robuſtus comedat, & quod parvulus ſugat.* Fulgentius Serm. de Confeſſ.

led the *unſearchable riches of Chriſt*, and *exceeding great and pretious promiſes?* When all the world cannot cheere up a drooping heart, the thought of a promiſe doth the work: For the promiſe is full, free, and firm. Now if the promiſe is ſo ſweet, how ſweet is the performance? How ſweet is the enjoyment of Chriſt, in whom all the promiſes *are* [z] *Yea and Amen?*

2 Pet. 1. 4.

[z] Cor. 1. 20.

2. Prayer. A Saint taſtes God, and lives upon God in prayer; by this he draws out of the well of ſalvation, which is deep, but very ſweet. *David* ſaith, he is [a] *nigh*, but *Paul*, he is *rich to all that call upon him.* And Chriſt ſaith, *Your heavenly Father will give good things to them that ask him*, viz. by, and in prayer, they ſhall taſte of his goodneſſe. For, *making their requeſts known to him, the very peace of God which paſſeth underſtanding, ſhall keep their hearts and minds through Chriſt Jeſus*, Phil. 4. I here appeale unto beleevers. Have not you known the time, that you have touched the hem of Chriſts garment, and taſted of the joyes of heaven in prayer, and holy enlargedneſſe of heart, when thou haſt wreſtled with God? Have you not ſeen heaven cleft, & Chriſt ſitting at Gods right hand. There is no beleever, but frequently taſtes the goodneſſe of God in and by prayer: For God ſaith not, *Seeke ye me in vain?*

2. Prayer.

[a] *Prope eſt omnibus qui ubiq; adeſt, nec refugere eum poſſumus ſi offendimus, nec fallere ſi deliquimus, nec amittere ſi colamus*, Amb. in Pſalm. 119. *Illum maximè fovet qui appropinquat ſibi.* Idem.

3. The Seales. 3. The Seales.*viz.* 1.[b] That of Admiſſion into the Church; there we taſte Gods goodneſſe in [c] culling us out of the world, & planting us in the garden of his Church. Thereby our ſinnes are waſhed away, and we are baptized with the holy Ghoſt, and with fire. 2. We taſte divine goodneſſe in the Sacrament of Confirmation, the Lords Supper, we feed upon Chriſt in thoſe Elements of Bread and Wine. There Chriſt crucified is emblematically ſet forth, and ſacramentally received, and the heart raiſed up to taſte the goodneſſe of God, *Mat.*26. [d] *This is my Body, and this is my Blood*, q. d. Theſe outward Signes and Seales are moſt ſure and certain pledges of my Body and Blood, which I doe as truly give to be ſpirituall food, as I give the Bread and Wine to be bodily food to every beleever, 1 *Cor.* 10.16. This was long ſince promiſed, *Iſai.* 25. 6. *The Lord will make a feaſt of fat things, of wine on the Lees well refined.* So *Prov.*9. 5. Here Chriſt, as the Maſter of the Feaſt bids us welcome, ſaying, *Eat O friends, yea drink abundantly my beloved.* Here the the hungring and thirſting Soule hath refreſhment and ſtrength from heaven: here it is put in mind of Chriſt, and all that he hath done and endured for us: Here it hath heavings and violent liftings of heart towards God. And Chriſt ſaith, *Open your mouthes wide,*

and

[b] *In baptiſmo ſignũ eſt aqua, res autem ablutio animæ per ſanguinem & ſpiritum Chriſti, & carnis mortificatio*, Calv. in 1 Pet.3.21.

[c] *Baptiſmus pactum ſeu fœdus gratiæ, quod init inter baptiſmum nobiſcum Chriſtus*, Bulling. in Act 2. 38.

[d] *Quid igitur? Panem vides præterea nihil: ſed audi teſſeram eſſe corporis Chriſti, ne dubita impleri à Domino quod verba ſonant, corpus quod nequaquam cernis, ſpirituale eſſe tibi alimentum.* Calv. in Mat.26.26.

and I will fill them with good things. Here the Soule hath meetings with God, and is convinc'd of his love, and the truth of his promiſes. For this is a *Seale of the righteouſneſſe of Faith, Rom.* 4.11. It confirmes the covenant of grace to us. You ſee how we taſte the goodneſſe of God in the Lords Supper.

4. In Society and Communion, and Chriſtian conference with the Saints, and ſpeaking often to one another of the things of Heaven, *Mal.*3.16. For thereby we taſte of others gifts, which are given them for others to profit withall, and *they will be ready to comfort us with the comforts wherewith they have been comforted of God,* as 2 *Cor.*1.4. Indeed much of God may be ſeen and taſted in communion with the Saints. 'Tis a piece of heaven upon earth; 'tis the joy of Chriſtians: *All my delight* (ſaith *David*) *is in them that excell in vertue.* Communion with the Saints is often made a ſtep to fellowſhip with Chriſt, as 1 *Iohn* 1.4. [c] *That yee may have communion with us, and that alſo our communion may be with the father.* Throw a dead Charcoale among the living, and it will ſoon ſparkle and kindle: Firſt indeed ſparkle, *viz.* Thou wilt diſlike their wayes & principles; but afterwards kindle, and glow with love to God and his truth, when you have lookt better into them, and taſted

4. Conference

[c] *Hæc itaque ſocietas, cujus meminit Johannes, eſt Eccleſia Chriſti, quæ in ſymbolo dicitur ſanctorum communio, habet autẽ maxima bona ſpiritualia. &c.* Thomas Naogeorgus in 1 Johan. 1. 4.

Simile.

taſted Gods goodneſſe among them.

5. In f Meditation. This is a Saints paſtime, it recreates and perfumes the tyred ſpirits: 'tis a Ladder by which the Soul clambers up to heaven: 'tis a duty is ever at hand, *Prov.*6.22. *When thou goeſt it ſhall lead thee, when thou ſleepeſt it ſhall keep thee, & when thou awakeſt it ſhall talk with thee.* When thou art alone, nay in the darke, when travelling, &c. On all occaſions you may let out your ſoul in meditation, when other duties cannot be performed: Nay, when you ſleep you may be medling with this duty; For having communion with God in the day, and cloſing thy eyes with ſome meditation, even thy dreames may be of the love of God, and the glory of heaven, as the experiences of the Saints can witneſſe. Meditation it enters us into the firſt degrees of thoſe heavenly joyes, and imparts to us ſome beginnings of the viſion and fruition of God: It enables us with *Moſes* to diſcerne, as we are able, ſome glimpſes of God, that our faces ſhine with purity and divine ſplendor. By this we are raviſhed with *Paul*, and are catcht up into paradiſe, and in the twinkling of an eye are driven (as in a fiery Chariot) into heaven. By this with holy g *Stephen* we ſee the heavens opened, and Jeſus ſitting at the right hand of God. Indeed admirable are the

f 5. Meditation. *Guſtare eſt cogitare.* Erhard. Schuepfius Comment in Pſal. 34.6.

g *Soli Stephano conſpicua fuit Dei gloria, impiis enim qui eodem loco ſtabant hoc ſpectaculum latebat. undè ſequitur non in cœlis, ſed potius in Stephano editum fuiſſe miraculum.* Calvin in Acts 7.56.

the effects of divine meditation. It confirms our knowledge. *Pſal.* 119.99. It ſtrengthens our memory, *Pſ.* 63. 6. It enflames our love (as bellowes the cynders) *Pſal.* 119.97. and *Pſal.* 39. 3. It cheriſhes affiance in God, as *Pſal.* 119.147,148. It maintains a true and ſon-like feare of God, *Pſal.* 4. 4. It huſhes and quiets the ſoule in afflictions, *Pſal.* 119. 23. 1 *Pet.* 4. 12. *Thinke it not ſtrange.* q. d. It matters much what our thoughts and meditations are in trouble. It promotes prayer, *Pſal.* 143. 5, 6. *Eccleſ.* 5. 2. and praiſing God. This tunes the harp. *Pſal.* 63. 5, 6. It weanes and ſequeſters the heart from the world. It ſpiritualizes our diſcourſe, *Pſal.* 77. 12. *Mat.* 12. 34. If there be fire on the hearth, ſome ſparks will flie out at the chimney. In a word, it caſts a ſecret influence on the life, *Joſh.* 1. 8. *Pſal.* 1. 3. and 119. 15. Purge the fountaine, and the ſtreames will run pure.

The life is eaſily transformed, when the heart is new moulded. What ſhall I ſay? [h] Meditation is the very life of our life, as a Heathen could ſay and ſee by the light of nature. It is the food of our ſoules, the fuell of our zeale, the ſpur of our devotion; The ſoule that can meditate on God, is never leſſe [i] alone, then when alone; for his fellowſhip is then with the Father and his Sonne Jeſus Chriſt. It delights to walke in theſe groves,

[h] *Cogitare eſt vivere.* Tull. Acad. Quæſt. lib. 1.

[i] *Nunquam minus ſolus, quam cum ſolus.*

groves, and fold the armes in theſe ſhadie bowers of ſolitary but divine meditation, where it heares the Nightingale of a good conſcience warble melodiouſly, &c. [k] *My meditation of thee ſhall be ſweet*, ſaith *David*, *and in the multitude of my thoughts, thy comforts delight my ſoule.* q. d. I taſte much of God in this duty, and it feeds me with many ſweet morſells of contentment. *Pſal.* 104. 34.

[k] Pſal. 104. 34.

Queſt. But how doe beleevers taſte the goodneſſe of God in divine meditation? *Anſ.* I anſwer,

[l] *Hic locus hortatur omnes homines ut velint cogitare de bonitate Domini.* Erhard. Schnepfius in Pſal. 34. 6. Pag. 204.

1. By meditating of all his glorious perfections, eſpecially the boundleſſe dimenſions of his ſweeteſt attribute, which is his mercy. So [l] *taſte and ſee* (*viz.* conſider a little with me, ſaith *David* here) *how good the Lord is.* q. d. By meditating dive into the Ocean of divine ſweetneſſe, and contemplate of him that is beauty and goodneſſe it ſelfe.

[m] *Nolite omnia beneficia Dei ſine guſtu deglutire, aut maligne perpetuâ oblivione ſepelire, ſicut faciunt impii. Sed adhibete palatum, videte & judicate.* Molerus in Pſal. 34. 5. Pag. 275.

2. By meditating [m] of the works of God, the creatures of God, and the doings of God. Conſider others deliverances, and your own. Surely *David* aimes at this here, *O taſte and ſee how good the Lord is.* q. d. Oh conſider all my deliverances, and eſpecially that from the hand of [n] *Achiſh* (as in the title of the Pſalme) and conſider your deliverances and mercies from day to day. Meditation like the Bee hovers up and downe,

[n] 1 Sam. 21. 12, 13.

downe, and will taſte of every flower in the garden, and admire God in all his creatures, and in all his providences. I have been the longer on meditation, becauſe *David* chiefly aymes at this in the Text. Thus you ſee the firſt thing opened. Wee taſte God in his Ordinances, *viz.* the word, prayer, teares, conference and meditation.

Secondly, Wee taſte God by faith, and particular applications of Chriſt unto the ſoule. For where there is taſting, there muſt be touching and applying the food [o]. In other ſenſes, as ſeeing, hearing, there muſt be a *medium* between the object and organ, not ſo in taſting. The thing taſted muſt be touched. Tis ſo here in this ſpirituall taſte, there muſt be an application of Chriſt, and union with him by [p] faith, and a grounded perſwaſion of his goodneſſe to us, or wee can never taſte him: To ponder Gods goodneſſe in himſelfe and to others is not all, but to bring it home and weigh his goodneſſe to me, as, 1 *Tim.* 1. 15. and *Gal.* 2. 20. Oh this raiſes ſo ſweet a reliſh in the heart [q]. For what would it profit thee that God is good to others, and not to thee, marrow to others, and gall to thee, (ſurely this will but adde to thy torment.) Now faith applyes that goodneſſe and ſweetneſſe that is in God, to a mans own ſoule in particular: And this lyes plainly in the Text.

2. Wee taſte God by faith.

[o] *Ariſtot.*

[p] *Qui fidit invocat, qui invocat exauditur & ſalvatur: Hinc ille guſtus.* Muſc. in Pſal. 34.

[q] *Hunc verò guſtũ in Chriſto percipi ſignificat Apoſtolus ut certè nullam unquã extra Chriſtum requiem (& dulcedinem) inveniat.* Calvinus in 1 Pet. 2. 3.

O taſte and ſee how good the Lord is, bleſſed are they that truſt in him. q. d. O be perſwaded to taſte God, for they muſt needs be bleſſed that beleeve in him. You ſee he makes taſting and truſting (or beleeving) all one. Now though God have never ſo much power and goodneſſe in him, yet till the ſoule hath intereſt in him, it hath no reaſon to truſt in him, for God to ſuch is a conſuming fire. One that never taſted God by faith may ſay he is a tower and a Saviour, &c. [r] But onely the beleever can ſing that ſong, *My goodneſſe, and my fortreſſe, my high tower, and my deliverer, my ſhield, and he in whom I truſt.*

[r] Pſal. 144. 2.

3. In partaking of divine influences. 2 Cor. 3. 18.

Thirdly, Wee taſte Gods goodneſſe by partaking of divine influences, *viz.* the gifts and graces of the Spirit: Theſe are certain rayes and ſparkles of his goodneſſe ſhed in upon the heart, to make it reſemble God in Goodneſſe.

So then.

1. There's a taſte of Gods goodneſſe, when wee partake of the gifts of the Spirit, as, *Heb.* 4. 6. There it is called *taſting of the heavenly powers*; Twas a fruit of Chriſts aſcenſion, *to give gifts unto men* [s].

[s] Eph. 4. 8.

2. And more eſpecially, wee taſte Gods goodneſſe, when wee partake of divine graces, which are the very ſtamp or image of the divine nature [t]. *Cant.* 2. 3. *As the ap-*

[t] *Notandũ eſt naturæ nomen hic non ſubſtãtiam, ſed qualitatem deſignare.* Martin. Luther in 2 Pet. 1. 4.

ple

ple tree among the trees of the wood, ſo is my beloved among the ſonnes. I ſate under his ſhadow with great delight, and his fruit was ſweet to my taſte. He brought mee to his banqueting houſe, and his banner over mee was love[u]. Now this fruit of Chriſt, which was ſo ſweet to her taſte, is nothing but the graces of God, which are called *the fruits of the Spirit*, Gal. 5. 22. *Mat.* 3. 8. 10. You ſee regeneration is taſting of God. Tis called (you know) *partaking of the divine nature, and being changed from glory to glory*, &c.

[u] See *Aimſw.* in locum.

4. We taſte Gods goodneſſe in outward behaviour and reformation, when we make tryall of him and his wayes, and turn our feet into his teſtimonies; When men ſearch and examine things well, and reſolve to try if the wayes of God deſerve to be evill ſpoken of. 1 *John* 4. 1. *Try the ſpirits, whether they be of God or no*: and ſo we ſay to ſinners here, [w] Try the wayes of God, whether they be ſweet or no. Men are apt to *ſpeake evill of things they know not*. See *John* 4. 10. So I ſay here. Oh if you did but know what raviſhing ſweetneſſe were in God and his wayes, you would ſoon taſte and try them. Methinks what *David* ſaid to God, that God ſaith to ſinners. *Search me and prove me, ſee if there be any way of wickedneſſe in me.* God ſaith: *Are not my wayes equall?* Is not my yoke eaſie? Doe but try and diſprove me,

4. Wee taſte God in outward reformation.

[w] *Requiritur ut guſtemus, i. e. experimentum capiamus de Deo quod bonus ſit. Sicut enim nemo certo, quanta ſit dulcedo mellis cognovit, niſi qui guſtat, ad eum modũ divinæ bonitatis cognitionẽ non poterit habere, niſi qui expertus eſt.* Muſculus in Pſal. 34. 8. P. 309.

me, and then teſtifie againſt me, all this to put us on the tryall, to prevaile with us, but to taſte and ſee how good he is. *Job* 34. 3. *The eare tryeth words, as the palate taſteth meates; Let us know among our ſelves what is true.* So the ſoule by taſting and trying is able to diſcerne between things that differ.

5. In actuall diſcoveries of ſweetneſſe in God.

5. We taſte Gods goodneſſe in experimentall and actuall diſcoveries of ſweetneſſe and fullneſſe in God, when wee have tryed and now finde ſoule-filling and ſatiſfying delight and comfort in God; when the ſoule rejoyces with *joy unſpeakeable and glorious*, when it hath got *earneſts of the Spirit*, and evidences of glory [x], when it ſees God ſmiling on the ſoule, now indeed it hath taſted how good the Lord is; now it calls out for more of God, *O ſtay me with flagons, and comfort me with apples, for I am ſicke of love.* Now it longs to have its full and will of God, and to be even ſwallowed up of God, when he ſhall lead us into his wine-cellar, and ſhall draw up his ſparkles of glory into one confluence and conſtellation round about him; and *we ſhall be filled with all the fullneſſe of God.*

[x] Grace is a beginning of glory; it may be compared to the golden chaine in *Homer*, whoſe top was faſtned to the chaire of *Jupiter*.

Now when a ſinner hath got ſuch diſcoveries of God, and appearances of Chriſt, that it longs for theſe things, then indeed it hath taſted with *David*, *how good the Lord is.*

You

You ſee what this ſpirituall taſte is.

2d *Inqu.* Now ſecondly, wee muſt inquire, whether unregenerate men and meere hypocrites may be acquainted with theſe taſts of Gods goodneſſe, and yet ſtill continue in the ſtate of nature? Now to this I anſwer.

1. *Anſ.* Heb. 6. 4. opened. 1. Wicked men may ſeeme to goe very farre in this work, as *Heb.* 6. 4, 5. Tis evident, this is ſpoken of unregenerate men. Becauſe the Author ſaith, they may fall away, and never be renewed (which cannot be ſaid of them that have true grace, *Rom.* 11. 29.)

But there you ſee an unregenerate man may deceive himſelfe, and others, and goe very farre; for,

1. *They may taſte of the heavenly gift, viz.* the common gifts and influences of the Spirit[y], as great knowledge, ſome kindes of faith, hatred of ſome ſinne, and a ſeeming zeale for God, as *Judas* (before his diſcovery) had.

2. They may *taſte of the good word of God* by feeling ſome ſudden flaſhes of joy and delight under the Word, as *Herod* and *Felix* did.

3. They may even *taſte of the powers of the world to come*, that is, be taken up with the contemplation and admiration of the Saints bleſſednesſe in heaven. Thus *Balaam* deſired by all meanes, to die the death of

[y] *Solos quidem electos Deus ſpiritu regenerationis dignatur, ſed hoc non obſtat, quo minus reprobos etiã guſtu gratiæ ſuæ aſpergat, irradiet eorum mentes aliquibus lucis ſuæ ſcintillis, afficiat eos bonitatis ſuæ ſenſu, verbumq; ſuum utcunq; eorum animis inſculpat.* Calvin. in Heb. 6. 5.

the righteous, that his laſt end might be like theirs. All this is held forth in that one place, *Heb.* 6. But if we range through the Bible, we ſhall finde many other particulars touching this thing, *viz.* how far an hypocrite may goe in theſe taſts of God and Religion.

I finde eight [z] ſteps, more are named.

1. They may abound with knowledge in the myſteries of godlineſſe, 2 *Pet.* 2. 21. 1 *Cor.* 13. 1, 2. *Luk.* 12. 47. *Mat.* 4. 6.

2. They may be moved and troubled at the denunciation of judgement, and ſhaking under the Word, *Acts* 24. 25. *id.* 5. 33. *James* 2. 19.

3. They may be perplexed in minde about ſinne, and that both before committing it, as in *Mark.* 6. 26. and afterwards, *Mat.* 27. 3, 4. *Gen.* 4. 13. *Exod.* 9. 27.

4. They may pray themſelves. 1 *King.* 21. 27. 29. *Iſa.* 1. 15. *Mat.* 6. 7. may earneſtly deſire others to pray for them, *Acts* 8. 24. So did *Simon* that was in the *gall of bitterneſſe, and bond of iniquity.*

5. They may make open profeſſion of the ſtricteſt wayes of godlineſſe, *Iſa* 38. 2. *Acts* 13. 50. and 26. 5. *Mat.* 25. 7.

6. They may joy, and take delight in the Word, *Mar.* 6. 20. *Mat.* 13. 10. *Heb.* 6. 5. *Luke* 4. 20. 22. *Ezek.* 33. 31, 32. *Iſa.* 58. 2.

7. They may reforme in many things ſo

[z] *Alexander Groſs* in his fiery pillar mentions 14 ſteps, *cap.* 5.

ſo 2 *Kings* 10. *Luke* 18. 11. *Mar.* ~~*Acts*~~ 6. 20. and 2 *Pet.* 2. 20, 21.

8. They may hold out with Chriſt in very great troubles, [a] nay ſuffer even death in the cauſe of Chriſt, 1 *Cor.* 13. 3. How many Jeſuites have worne the *Tyburne*-tippet (as Father *Latimer* phraſes it) rather then renounce the Popes ſupremacy.

[a] As *Servetus Mauritius*, Biſhop *Fiſher*, and Fryer *Forreſt* did.

You ſee hypocrites may aſcend many rounds in *Jacobs* ladder, but the greater is their fall into hell at laſt, for

2. *Anſ.*

2. Notwithſtanding all this, they are voyd of ſpirituall life and ſenſes, like that ſtatue of a man, which they ſay *Albertus Magnus* was thirty yeares about, that by reaſon of ſprings and devices within, could walke up and downe, and ſpeake articulately, which ſtill was voyd of life, ſo here, &c. Some ſprings within reſulting from ſelfe-love, ſome ſcrews of oſtentation may produce in the hypocrite ſpeech and motion in the wayes of God, but being deſtitute of ſpirituall life, he muſt needs be voyd of ſpirituall ſenſes, and ſo he is a ſtranger to the taſte in the text.

Queſt.

But wherein lyes the difference between the taſte that may be in reprobates, and the true taſte that is in beleevers? I anſwer,

Anſ.

1. Wicked men may ſeeme to taſte, and do not. Many act a part, and ſeeme to delight in God and religious duties, and yet

finde a ſecrēt loathing and wearineſſe within, but now beleevers have reall taſts of God, and that joy which they expreſſe, is but the over-flowings of inward delight and comfort.

2. They may have ſome generall taſtings of the myſteries of Chriſt, but they cannot taſte or know thoſe myſteries with ſound application as theirs.

3. That taſte in wicked men is but for a [b] ſeaſon, it cannot be laſting: They taſte for a fit of a river running by them, but not of a fountaine before them.

[b] *Eſt igitur aliqua etiā in reprobis cognitio, quæ poſtea evaneſcit, vel quia minus altas radices, quam oportebat, agit, vel quia ſuffocata degenerat.* Calvin. in Heb. 6. 5.

4. Such may taſte, but never digeſt, they are not the better, there's no change within, but their ſoules are *cages of unclean birds*, but now beleevers are transformed by theſe taſts of God. What ſhall I ſay?

A ſincere heart out-ſtrips an hypocrite in many things, for he hates ſin univerſally, *Pſal.* 119. 104. He exerciſes holy duties in publique and ſecret conſtantly, *Job* 27. 6, 8, 9, 10. *Acts* 14. 16. He obeys the whole will of God chearefully, *Pſal.* 40. 8. and 119. 128. 1 *John* 5. 3. They endeavour the glory of Chriſt above their own good, *Rom.* 9. 3. *Luke* 14. 26. With *David* they deſire to win others, and they call upon them to taſte God, 1 *Joh.* 3. 14. *Luk.* 22. 32. But ſuch are eſpecially buſie with their own hearts, continually bemoaning the deceitfulneſſe

fulneſſe of them, and deſiring ſincerity with much earneſtneſſe, *Pſal.* 119. 23, 24. You ſee a beleevers taſte is much different from the taſte that is in hypocrites, who may have *a name to live*, and a name to taſte, but are indeed dead and ſenſleſſe.

Laſtly, let's inquire why ſinners ſhould labour for experimentall taſts of God? I anſwer: 3d *Inq.*

Anſ.

1. Becauſe God and his wayes are undeſervedly evill ſpoken of by Mammoniſts, and prophane ones, who are not competent judges; for Moles cannot judge of colours, and they ſpeake evill of things they know not, nor ever tryed. Much is ſpoken againſt God and Religion in all places, as though he were a hard Maſter, reaping where he ſowed not, and his wayes tedious, irkſome, and uncomfortable; It is not wiſdome therefore to go by hearſay. Sinners ſhould try God, & beleeve their own experiences, ſo ſhould they finde him to be goodneſſe and ſweetneſſe it ſelfe, taking upon him the moſt tender relations, &c. and all his [c]wayes, to be wayes of pleaſantneſſe, his burthens light, and like thoſe burthens of Cinnamon, that refreſh thoſe that carry them through the deep ſands of *Arabia*, and all his [d] yokes to be eaſie, *ſo that in the very keeping Gods wayes is great reward*, Pſal. 19. 11. Many bring an evill report on *Canaan*, but

[c] *Grave dum tollis ſuave cũ tuleris.* Greg. in Ezek. lib. 2. Hom. 7.

[d] *Quid enim levius eo onere, quod non ſolũ non onerat, ſed portat omnem cui portãdũ imponitur.* Ber. epiſt. 72.

behold theſe faire cluſters; The graces of God are grapes gathered from that Vine above. *O taſte and ſee how good the Lord is*, and how good grace is.

2. *Reaſ.* 2. Wee ſhall never know the true ſweetneſſe of God and his wayes, till wee taſte and try them; thus in the Text, *taſte and ſee*; till you taſte, you can never clearly ſee how good the Lord is. And who (my brethren) would be ignorant of the ſoules *ſummum bonum*, and range up and downe ſeeking contentment, when 'tis onely to be found in a neglected Meſſiah? Thy poore heart will not onely be voyd of content, but ignorant of the proper fountaine, till thou haſt taſted God, and then thou wilt rate thy ſelfe, for trying no ſooner. This is certain; for

3 *Reaſ.* 3. The comfortable experiences of all the Saints, who never [e] repented for ſo doing, ſhould invite us to taſte and try. *True repentance is never to be repented of*, 2 Cor. 7. 10. *Job* curſed the day of his birth, but no man was ever heard to curſe the day of his new birth, ſaith one upon thoſe words. Hypocrites have play'd the Apoſtates, but they never taſted God. Theirs was but *cadaver fidei*, or the picture of grace. See 1 *Joh.* 2. 19. They might be warts or botches on the body, but they never were members. No, never did any repent of their taſting.

2 Cor. 7. 10. *Trap in locum.*

[e] Concerning this taſting there is no repentance, unleſſe that it was nooſooner, as 1 Cor. 15. 8.

taſting God, and venturing on Religion; though perſecution hath immediatly attended their profeſſion. Men of our time, calling, ranke, and parts, have chearefully waded through all the difficulties following Religion [f]. There's a multitude of examples round about you, taſting and reliſhing divine ſweetneſſe. The Wiſe men had but one ſtarre to guide them to Chriſt, but wee have all the aſſembly of Gods Saints, the company of renowned [g] Martyrs, many precious Chriſtians, as ſo many millions of ſtarres, to allure and conduct and enlighten us to Chriſt; All which will certainly riſe up in judgement againſt us, if we follow them not. *Mat.* 12. 41, 42. Beſides, others could never prize Chriſt, and rejoyce in him thus, if there were not a glorious fullneſſe, and ſoule-quieting ſweetneſſe in him; There's that in Chriſt that can ſatisfie every longing ſoule: Let this make us conſider and inquire what Chriſt is, and taſte his goodneſſe.

4. Either you muſt taſte of Gods goodneſſe, or fury; you muſt taſte of one [h]. There is a cup in Gods right hand of that is ten thouſand times ſweeter then Nectar. Of this he intreats you to taſte, and many will not; But then there is a *cup of trembling* in his left hand, into which the dregs of his fury are wrung out, and of this cup they

[f] *Nec ratione componimur, ſed omnes conſuetudine ab ducimur.* Sen. Epiſt. 122.

[g] *Diuitias cuiuis exempla quam mores.* Corn. Tacit. Hiſt. lib. 4. cap. 17.

4. *Reaſ.*

[h] *Ingens odium neceſſarium.* Livius.

they ſhall taſte and drink deep to eternity. You muſt all have to doe with God one way or other, as children with a father, or as traytors with a Judge. God can raiſe himſelfe glory out of your aſhes. If you will forſake your own mercies, & ſhut the dore againſt the offers of grace, juſtice ſhall break in upon you as armed men, and deliver you to the tormentors. [i] Behold, I ſet life and death, hell and heaven, ſweet and bitter, before you this day, you muſt taſte of one. Make therefore (with *Mary*) a wiſe and judicious choice; Taſte and ſee how good the Lord is, and then you ſhall never taſte and ſee how terrible he is, how juſt he is, how powerfull he is for the deſtruction of the creature, yet ſo that it may ever live to feele what infinite power, juſtice, and wiſdome can inflict upon it to all eternitie.

[i] Deut. 30. 19.

5 *Reaſ.*

Fiftly and laſtly. If you taſte here, you ſhall have your fill [k] hereafter, for what is grace but glory begun, and what is glory but grace finiſhed? Now indeed you can get but a glimpſe of God. There's much coldneſſe and darkneſſe in you, and you [l] know and taſte but in part. A thouſand things ſtep in to break off your communion with God. But the day is at hand, even at the dore, when thou ſhalt ſee God face to face, when you ſhall ſwim in thoſe chryſtall rivers of pleaſure*: in a word, when you ſhall

[k] *Habemus vitæ futuræ pignus.* Theophylact.

[l] 1 Cor 13. 12.

* *Neque enim erimus otioſi ſpectatores, ſed participes gloriæ.* Bern. in Diverſ. 1.

ſhall have your fill and will of God. In the meane time, this taſte will at once prepare you for that fullneſſe, and aſſure you of it, and make you inſtrumentall for the lifting up Chriſt upon his throne, and glorifying God in the midſt of a crooked and perverſe generation, which muſt needs be joy and delight to every gracious heart in this life. Phil. 2. 15.

Let us come now to the improvement of this uſefull poynt in Application.

Firſt, ſomewhat muſt be ſpoken by way of juſt reproofe to four ſorts of people, and 1 *Uſe.*

1. To all ſuch as taſte not how good the Lord is, and how ſweet his mercies, wayes, and ordinances are, with [m] *Gallio* they care for none of theſe things, they ſavour not, they relliſh not the things that are of God, &c. 1. [m] Acts 18. 17.

The laſt, may ſome ſay, was ſpoken of *Peter*, a childe of light, an eminent Apoſtle, &c. *Object.*

'Tis moſt certain, *Mat.* 16. 23. The Saints in ſome things are darke, and ſometimes they ſeeme to be utterly voyd of any ſpirituall reliſh in the beſt things, for a Chriſtians palate may be downe, he may have his ſeaſons of deadneſſe, as the beſt gardens have their winters, and the Sun his eclypſes. And in this poſture, all the precious ordinances are juiceleſſe to the ſoule: It ſtill goes to prayer, but not with wonted affe- *Sol.*

&tions;

ctions; to the word but no reliſh; to the Table of the Lord, but now no taſtings of the things ſignified: And this is the greateſt burthen to a gracious heart in the whole world: it mourns under deadneſſe, and laments theſe indiſpoſitions, and is weary of this temper [n].

Queſt. But how may the ſoules palate be ratled, and its reliſh reſtored?

Anſw. [o] Bitter things are wont to do it. You muſt feed on Chriſt, the Paſchall Lamb with the bitter hearbs of compunction, and Goſpel-contrition. Make your moan to God, grieve that you can grieve no more, complain to God of your dryneſſe of eyes, as *Iſaiah* of his leanneſſe; find out the *Achan* that ſtole this wedge of gold, the *Jonas* that cauſes this tempeſt within thee. O mourn for that ſin eſpecially that is the cauſe of Gods withdrawing. Theſe bitter hearbs may recover thy ſpirituall reliſh.

But now if this meet with the beſt, that for a ſeaſon are deprived of this taſte, how much more with [p] them that never had it? The time is yet to come with many millions of ſouls that ever they taſted the Lords goodneſſe in any mercy, in any duty. I have read of one that had no bodily [q] taſte at all. Nay, I knew one of a very ſtrong and healthy conſtitution, that had little or no taſte.

[n] *Peccata non nocent ſi non placent.* Aug. de Tem. p. 18.

[o] *Nemo intelligit quam bonus ſit Deus, niſi qui variis tribulationibus eſt exercitatus. Nã dulcia non norit qui non guſtavit amara* Hen. Mollerus in Pſal. 34. pa. 275.

[p] *Intellectualibus animæ ſenſibus non pollent.* Euthym.

[q] *Lazarus (vitrivorax vulgo dictus) nullo prorſus guſtu præditus erat, nullam in edendo voluptatem perſentiebat*, ſaith Realdus Columbus in his laſt book quoted by Nierembergius Hiſtor. lib. 3. cap. 9

taſte. This is the condition of thoulands in ſpirituall things.

Now if you put this queſtion to me, why many cannot feele ſuch ſweetneſſe in holy duties as others doe, why they paſſe from duty to duty, and taſte nothing of God in the Ordinance? I anſwer, that indeed it will not be amiſſe to diſcover unto you the proper cauſes of this temper, and they are ſix.

1. Some want the Ordinances in the life and power; They cry out for bread, and there is none to give it them, *Rom.* 10. 14. Such as want the ordinances, will never taſte the ſweetneſſe of God: *For faith comes by hearing.* [r] Some live neere the Arctick pole, and ſix months together ſee not the light of the Sun. Theſe are to be pitied, but much more ſuch [f] as enjoy not the ſunſhine of the Goſpel, and will never taſte Chriſt. 1.

r *Strab. Geog.*

f Prov. 29. 18.

Not but that ſtrong beleevers (as *David* here) in the want of ordinances, enjoy moſt of God, who is not tied unto meanes, and then they lye down and drink at the fountain where the water is ſweeter and plentifuller: but (miſtake not) I ſpeak of unregenerate men who want the ordinary meanes of converſion, and beleevers that neglect the ordinances. Now if in theſe caſes there is want of the ordinances, no wonder

Heb. 10. 25.
1 Theſſ. 5. 20.

wonder if people taſte not, as otherwiſe they might, the ſweetneſſe and goodneſſe of God.

2. [s] We muſt not make Gods ſervice ὀψὲ παρεργον, a lazie buſineſſe, This was a precept of *Pythagoras*, *Dulcia non meruit, qui non guſtavit amara.* *Erubeſcat humana pigritia, plus vult ille dare quam nos accipere.* Aug. Ser. 29. de ver. Dom. *Labor omnia vincit.*

Next, others are guilty of ſluggiſhneſſe and [t] negligence under the meanes. Many Chriſtians are oft reſtrained in the taſtes of the ſweetnes of Gods favour and preſence, becauſe they are not carefull enough to attend upon him in the uſe of ordinances: They beſtow little paines, few ſtrugglings with their hearts; they heare, and pray, and read, &c. all in a lazie and perfunctory manner. No wonder therefore ſome taſte not ſuch raviſhing ſweetneſſe as others, for they uſe not like paines and diligence to ſearch out the comfort of the Word. For as rich Minerals are not gotten on the ſuperficies of the earth, but men muſt ſweat and dig deep into the bowels of the earth to finde them. And as the ſweetneſſe of a kirnell is not taſted till the ſhell be crackt, nor the goodneſſe of marrow known till the bone be broken; even ſo it is here. The ſweetneſſe of God, and the rich comforts of the word, are not taſted nor felt by them that look but ſlightly and ſuperficially into them, but are at no paines to ſuck the breaſts of Conſolation, which are the promiſes, and labour would overcome all things.

3. Again, ſome have diſtempered and vitiated

tiated palats, and no wonder Angelicall viands are not pleaſant to them. To a ſick man that which is ſweet ſeemes ſoure and ungracious; ſo it is here: For beſides that ſome have the taſte of pleaſures and profits, and the luſts of the world in their [u] hearts, when they come to duty, where they ſhould reliſh divine ſweetneſſe; to whom Chriſt ſaith, they ſhall not, becauſe they cannot and will not taſte of his Supper in *Luke* 14. 24. and *Matth.* 13. 22. Others dream of a ſeeming ſweetneſſe in formes and pictures and poſtures, and ſuperſtitious worſhip, which the Prophet calls *Feeding upon aſhes*; and now theſe are ſnatcht from them, their religion (which conſiſted in ſuch things) is alſo gone. So that now they are as people that have loſt their [w] God, they can reliſh nothing elſe, nor diſcover any ſweetneſſe in pure ordinances. *Iſai.* 65. 11. you read of theſe, *They prepare a Table for the Troop, and they furniſh the drink offering unto that number.* q. d. There are Reliques of idolatry, and ſuperſtitious doings, and will-worſhip among them. Now ſee the thirteenth verſe, *Therefore thus ſaith the Lord) my ſervants ſhall eat, but you ſhall bee hungry; they ſhall drinke, but you ſhall be thirſty; they ſhall rejoyce, but you ſhall be aſhamed.* q. d. They ſhall have communion with me, and taſte of my goodneſſe, whilſt you are ſtran-

[u] *Currus bovem trahit ſi ratio pareat affectui.* Lucian. mortuorum Dialogo. tom. 1. p. 257.

[w] Judg. 18. 24. So here.

ſtrangers altogether unacquainted wth me. Others are ſo taken up with [x]forms of godlines that they taſt little of God in any duty, they play the Parrots with God; what is this but mocking of him, & cheating a mans own ſoule? No greater ſtrangers to God then formaliſts, more hope of prophane ones then ſuch, ſaith Chriſt, *Matth.* 21. 31. Thus you ſee the palats of men may be vitiated and diſtempered, and prepoſſeſt with other things, ſo as they cannot taſte the goodneſſe of God in a promiſe, which is compared to wine on the lees well refined. Now as a man that hath eaten luſhious food, cannot taſte nor reliſh the beſt wine, ſo it is here, &c.

[x] *Aſcanius* his Parrot could ſay all the Creed: and another Parrot being ſeized on by a Kite, could repeat that piece of his Letany, *Sancte Thoma ora pro nobis.* How many nominall Chriſtians doe thus ſtick in formes, and play the Parrots with God?

These will never taſte divine ſweetneſſe in any duty.

4. Many [y] are engaged and intangled in wicked company, in holineſſe-contemning and Chriſt-diſreliſhing ſociety, which is a ſnare and muzzle unto them, that they cannot taſte the goodneſſe of God. *Prov.* 9. 5, 6. There you'l ſee there be ſome that taſte not of Wiſdomes banquet, becauſe they leave not the way of the fooliſh. [z] All ſenſe in ſpirituals is curb'd, if not extinguiſhed by carnall and cooling company, who (as you ſhall ſee anon) have learn'd of Satan

[y] *Vide Joſeph Bentham* of ſociety with the Saints.

[z] Bad company will make thee bad, and then declare thee ſo. For *qualiſcunq; quis fuerit, cum tali ſe conjungit.* Amb. ad virg. devoram.

'Tis not good to be at the Devils meſſe, though ones ſpoon be never ſo long.

tan to oppoſe beginnings of goodneſſe. See Epheſ. 5. 11. intimating you cannot have fellowſhip with unfruitfull workers of darkneſſe, but twenty to one you'l have fellowſhip in their workes alſo; For can a man touch pitch and not bee defiled? The experiences of many Saints can witneſſe, that carnall company is cooling and enſnaring.

5. Next, ſome are delivered up to a ſpirit of ſlumber. God deales in judiciall wayes of blinding and hardening their hearts, ſo that they are voyd of all ſpirituall ſenſes, as *Rom.* 11. 8. Like thoſe Aſſes in *Hetruria*, that feeding upon Henbane would lye for dead. Nay, unregenerate men are not only faſt aſleep, but [a] *dead in treſpaſſes and ſins*, and what taſte hath one that is aſleep, or dead?

[a] Epheſ. 5. 14.

6. Laſtly, God doth reſerve theſe taſtes as the onely portion of his own children, and therefore marvel not though the common multitude attain not to it. [b] *Pſal.* 36. 8. *They ſhall be ſatisfied with the fatneſſe of thy Houſe.* They and none but they who are Gods children: to others God is a ſealed Book, or incloſed well. Divine goodneſſe is Childrens bread, and Dogges ſhall not eat of it.

[b] *Vocat guſtum doni cœleſtis, quæ ſupra naturam & mundum*, Chr. Hoſman in Heb. 6. 4.

2. As it meets with ſuch as taſte not the goodneſſe of God; ſo with ſuch as ſeek for delight

2. [c] *Blunt's* voyage to the Levant.

delight and ſatisfaction in earthly comforts. The *Turkes* [c] muſick is any ſound, ſo ſome patch up a delight out of every vanity. This is certain, except you reliſh Chriſt and his love in the creature, you'l [d] find no more taſte then in the white of an egge. [c] They that have skim'd off the very cream of the creature, as *Solomon* did, have been like thoſe that have gone to a Lottery with a head full of hopes, but returnd with a heart full of blankes. And therefore as *Samuel* ſaid to *Saul*, *Why ſhould a Kings heart be ſet upon Aſſes?* So ſay I, Why ſhould a Chriſtians heart be ſet upon trifles, winged vanities? They are Phyſitians of no value; miſerable comforters are they all, when thou commeſt into diſtreſſe; and yet how many ſeek for contentment in theſe periſhing things, nay oft think they find it, like [f] them in the Prophet that dreamt they ate, but all this while they are deceived, embracing with *Ixion*, a cloud in ſtead of *Juno*. Theſe taſte how good the creature is, not the Creator. Others likewiſe come under this reproofe. *viz.*

[d] Job.6. 6.

[c] *Neſcis quale tegat ſplendida vita malum.* Reynolds vanity and vexation of the Creature.

[f] Iſai.29.8.

3. Such as are ever and anon taſting ſin, to ſee how good that is, which may be ſweet in the mouth (as ſome poyſons are) but gall in the belly. [g] *Knoweſt thou not, O man, that ſinne will be bitterneſſe in the end?*

3.

[g] 2 Sam.2.2. 26. Prov.9.4.

end? People will be nibbling at Satans baits, though with the momentany pleaſure they ſwallow the hook of Gods eternall vengeance.

[h] Let our good fellows that are ever tafting of the Cup, remember *Dan.* 5. 2. 5. whilſt *Belſhazzar* tafted the wine, fingers were ſeen writing on the wall, *Mene, Mene, Tekel, Upharſin*, i. e. *Thou art weighed as in a ballance, and thy kingdome is taken from thee.* And that very night was the ſot ſlain. God ſcores up every ſuperfluous glaſſe that goes down thy throat, and the ſame night thou mayſt be ſent to hell to beg for one drop to coole the tip of thy tongue.

Some will ſay, they drink but a little, &c.

But to ſit and ſip, or but to taſte the cup with Drunkards, is unlawfull. [i] For loving to eat and drink between meales at unſeaſonable times, is made a ſinne of thoſe Princes, *Eccleſiaſtes* 10. 17. Drinking is made one of the luſts of the Gentiles, as well as drunkenneſſe, and hee is accurſed that eats and drinkes with the drunken in *Matth.* 24. 49. *viz.* Such as ſit by them, and ſip with them, and but kiſſe the cup; For this conſents unto their ſinne, and countenances their villanies, when you ſhould reprove them, and complain of them. See 2 *Par.* 20. 37.

I.

[h] *Vide* Aug. Ser. 231. de tẽp. Baſil. hom. in Ebr, & Ludovici Creſollii Myſtagogum. lib 4. ca. 29. ſect. 5 pag. 2005. 2096.

Obiect.

Sol.

[i] *Vide* Harriſ. in Iſai. 5. 11. *Prima crater a ad ſitim pertinet, 2ª ad hilaritatem, 3ª ad voluptatẽ, & 4ª ad inſaniam.*

2. [k] *Ioh. Downam* treats of it, and *Preſton* on Col. 3. 5.

Next, you that taſte of thoſe ſtoln waters (for ſo [k] uncleanneſſe is called) remember *Whoremongers and Adulterers God will judge.* Heb. 13. 4. Nay, he plagues them here ſpiritually, *Prov.* 2. 19. and outwardly, *Prov.* 6. 16. 33. *And their bones ſhall be filled with the ſins of their youth.* Some cry, *Caute ſi non caſtè*, but God that is their Judge, ſees them.

3. [l] See the Caſuiſts of Reſtitution.

[l] You that by oppreſſion taſte of unrighteous gain, remember God will plead the cauſe of the poore, whoſe faces you grinde, and that your monies ſo gotten, ſhall periſh with you, *Prov.* 14. 31.

4. [m] See *Lombard*, lib. 3. *Jo. Downam*, and *Walter Powel* againſt Swearing.

You that taſte the ſweet Name of God often in your mouthes, but 'tis by lewd and cuſtomary [m] ſwearing and curſing, know *the Lord will not hold you guiltleſſe that* dare *take his Name in vaine.* Surely your *tongues are ſet on fire of Hell.* This of all other ſins the moſt unprofitable, all Religions condemne it, and therefore ſuch ſhall be damned with a witneſſe, and then they'l have their fill of curſing and blaſpheming to eternity.

5. [n] See *William Fenner* of this ſinne.

You likewiſe that unpreparedly taſte the ſacramentall Elements, [n] know 'tis ill playing with edg'd tooles: the Devill rides aſtride the bit of bread down your throats, *and you eat and drink your damnation, not taſting nor diſcerning the Lords Body*, 1 *Cor.* 11. 27. 29. And

And ſo of all other ſins, you cannot taſte the ſin and eſcape the ſmart.

4. And laſtly, terror to ſuch as hinder others from taſting how good the Lord is. And as ſome in a way of ſuperſtition ſpeak of Gods creatures: ſo others in a way of prophanneſſe ſpeak of Gods wayes, *Touch not, taſte not, handle not*, Col. 2. 21. Have not thou to doe with preciſe ones and wayes, let Miniſters lungs faile in exhortation, and their eyes in expectation, but taſte not, if you love your peace, purſe, or pleaſure. 4.

Thus as *Herod* endeavoured to kill the Babe Chriſt; ſo theſe ° *Lulla's* watch to ſmother grace in the cradle; they ſeek by all meanes to coole, enſnare, divert, and diſcourage ſuch as begin to hanker after God, and caſt a favourable eye on Religion, ſaying, *Touch not, taſte not, handle not ſuch preciſe and factious doings*: But the hotteſt place in hell is kept for ſuch ſeducing diſcouragers. See what Chriſt ſaith, *Matth.* 23. 13. *Woe unto you that ſhut up the Kingdome of heaven: for ye neither go in your ſelves, nor ſuffer others that are entring, to goe in.* Theſe are compared in a Latin ᵖ Proverb, to a Dog in the Manger, that will not himſelfe taſte the hay, or provender, nor ſuffer the Cattell to come neere it, that have a mind to it, but lies ſnarling at them.

° *Lulla*, an Hag that uſed to hurt little childrē, which made the nurſes cry, *Lulla abbi*, now by contraction *Lulla by*.

ᵖ *Canis in præſepi.*

This is the lively picture of Seducers, and Diſcouragers; they will not taſte the goodneſſe of God themſelves, nor yet permit others to doe it. Theſe are the Devils Factors, and he will pay them their wages.

Paul deſcribing the Revelations of Chriſt to his ſoule, ſaith, and *immediatly I conferred not with fleſh and blood*, Gal. 1. 16. that is, with carnall reaſon (ſay ſome) which is an evill counſellour for the ſoule, *Rom.* 8.7. But I rather think, that by fleſh and blood is meant evill men, as divers [q] Expoſitors conclude. So then in that nick of time, when he began to taſte God in converting love, he would not conſult with ſuch at *Damaſcus* as might rather hinder then forward him in the worke: For this doe all wicked men left the goodneſſe of others ſhould diſcover or moleſt their wickedneſſe.

[q] *Martin Luther* and *Perkins* on the place.

2 *Uſe.*

2. *Uſe.* To inform us in the true reaſon of all that rage and fury, that boyles up in the ſpirits of men and women againſt God and his wayes. *They* [r] *ſpeak evill of things they know not, nor ever taſted*, Jude 10. This made them crucifie Chriſt, *Acts* 3.17. They are fearfully ignorant of that reall worth and ſweetneſſe that is in God and Religion, and hence comes all their rage and foame againſt ſuch things. If men that are now as furious as Lyons and Tygers, did but make

[r] *Scientia non habet inimicum praeter ignorantem.*

make triall of holineſſe, and underſtand things aright, they'd be as tame as lambs, as *Iſai.*11.6. When Chriſt offers to waſh men from their ſinnes, they cry out with *Peter*, *Thou ſhalt never waſh my feet*: but when they begin to ſee his love, and taſte his goodneſſe, then, *Lord, not my feet onely, but my hands and my head*, Joh.13.9. In a word, men are not ſo averſe before taſting, as they are greedy afterwards.

3. *Uſe.* Somwhat by way of triall and examination, whether you have taſted divine goodneſſe and ſweetneſſe, yea or no. The effects of this taſte are three, Regeneration, Eſtimation, and Exultation. 3. *Uſe.*

1. Regeneration and vivification of the ſoule, and infuſions of celeſtiall quickenings: This taſte will frame thee to be a new creature, producing an unfained change in the heart, and bringing the ſpirit to a continuall care of pleaſing God. Thus the word is called, *the ſavour of life unto life*, 2 Cor. 2.15,16. A man cannot taſte God and remain in a dead condition. Some boaſt of Revelations, but have they a principle of life? are they purged from their filth? doe they walk cloſe with God? 1.

2. Eſtimation of God above all earthly thing, preferring celeſtiall before ſublunary ſweetneſſe: All will be counted dirt and dung to Chriſt, *Phil.*3. 8. or as ſome render 2.

it, dogs meat to Chriſt, *viz.* courſe and contemptible food after ſuch junkets. The ſoule will eſteeme Chriſt, as the people did *David* more worth then [r]ten thouſand, or as [t] *Naomi* did *Ruth*, better then ſeven ſons. [u] *None but Chriſt, none but Chriſt*, ſaid *Lambert* lifting up ſuch hands as he had and his fingers ends flaming; A good heart prizes God in Chriſt above all the world. For as the ſhining of the Sun drownes the Starres, ſo the unconceivable ſweetneſſe of Chriſt, turns other ſweets (which the ſoule admired before) into [w] bitterneſſe; And if the ſoule meet with any ſweetneſſe, any content in earthly things, it ſtill admires God, and cannot but infer, If the creature be ſo ſweet, how ſweet is the Creator? If the viaticum be ſo pleaſant in my journey, how glorious will the feaſt be at home? Have you ſuch thoughts of Chriſt? You indeed have taſted the goodneſſe of God.

3. [x] Exultation and delight, ſpringing from the love of complacency (as the ſchools call it) when the ſoule is loſt in a deſired labyrinth of ſpirituall enjoyments, and the longings of the ſoule are ſhuffled with the breathings of the Spirit; When the ſoule doth acquieſce, repoſe, feaſt and ſolace it ſelf in the ſweet fruition of Chriſt, in whom fullneſſe dwells, and all that the ſinner deſires now is, that he may be able to

[r] 2 Sam. 18. 3.
[t] Ruth 4. 15.
[u] *Acts & Monuments.*
[w] As the Prieſts of *Mercury* eating their figgs and honey cryed out, *Sweet is truth*; ſo here, &c.
[x] *Ab illis qui guſtavêre, mirâ cum dulcedine percipitur vita nova.* Mar. Luther. in 1 Pet. 2. 3.

y manage

y manage his joyes, and that his heart may not be too little for his comfort, and ſo breake with the longing it hath after God, but that it may be content to live a while in baniſhment, and wait with patience till the marriage day in heaven. Oh here's a ſoule that is crowded with glorious thoughts of Chriſt, and many times knowes not whether it be in the body, or out of the body. *Pſal.* 36. 8. *They ſhall be ſatisfied with the fatneſſe of his houſe, and in thy light ſhall they ſee light.* This taſting is an earneſt of heaven, and the firſt fruits of z glory, and therefore well may ſuch ſing and leap for joy, and then ſay, *Returne to your reſt, for the Lord hath dealt bountifully with you,* Pſal. 116. 7. *ſcil.* They joyfully take their a recumbency in the boſome of Chriſt. Were you ever acquainted with theſe joyes (for no Chriſtian hath them continually) and hath the God of hope fill'd you *with joy and peace in beleeving,* thou haſt taſted how good, how ſweet the Lord is. Heare what b *Lawrence Saunders* the Martyr ſaid unto his wife before his death. *Deare wife, riches I have none to leave behinde wherewith to endow you after the worldly manner, but that treaſure of taſting how ſweet Chriſt is to hungry conſciences, (whereof I thank my Chriſt, I doe feele part, and would feele more) loe that I bequeath unto you, and to the reſt of my beloved*

y *Beatitudo hominis eſt guſtus bonitatis Dei.* Scultetus. Id. Typ. Pſal. 34. Pag. 272.

z *Bona conſcientia maximè ſemper præſtat ſolatium;* Euthym. 'Tis a continuall feaſt.

a *Guſtus dulcedinis cœleſtis totum hominem refocillat.* Chriſto. Hoſman in Heb. 6. 4.

b *Acts & Mon. fol.* 1361.

in Chriſt, to retain the ſame in ſenſe of heart alwayes; Pray, pray. I am merry, and I truſt I ſhall be, maugre the teeth of all the devills in hell, and ſo I reſigne me to my Chriſt, in whom I know I ſhall be ſtrong as he ſeeth needfull.

A diverſion to mourners, cloſe-mourners for the withdrawings of Chriſt.

Droop not diſconſolate ſoules, you that with *Mary* ſeek Chriſt ſorrowing, you'l find him in the Temple; Attend the meanes, live upon a promiſe, call to minde your former experiences. And [c] as women reckon from the firſt ſtirring of the Embryo, though afterwards for ſome weeks they feel not motion; ſo doe you; did you ever feel any ſpirituall motions within, any holy deſires and pantings after God, any joy and delight in him, doubt not but *Chriſt is formed in you the hope of glory.* Chriſt ſometimes is in the ſoule, as the ſoule in the body of him that is aſleep, which lies as a ſenſleſſe & helpleſſe lump, yet ſtill the ſoule is there. [d] Chriſt withdraws his preſence, that thou maiſt prize it, and the longer he ſtayes, the greater will his diſcovery and returne be at laſt. Be not therefore like the Panther, that lets goe that which he gets not at three jumpings, but rather like the [e] wheele in a Water mill, the more violently 'tis driven away, the more ſwiftly it turnes upon the ſtreames. Give God no reſt, till thou haſt reſt in him; and then 'tis ſufficient anſwer that thou haſt a heart to continue praying.

[c] *Mulier fœtũ conceptum non ſemper motitatum ſentit, ut tamen ſemel & uterum ſenſit prægnantem ſe eſſe non ambigit.* Spin. de Inſtit. Chriſti.

[d] *Dia deſiderata diutius obtinentur, ut data diligantur.* Aug. de verb. Dom. 5.

[e] *Sponsa ab Sponſo recedit, ut ejus reditum ardentius deſideret.* Sil.

ing. See what may be the cauſe of this diſtemper, and endeavour to lament and remove that, and again I ſay chew the cud of your former experiences, and with *David* remember the dayes of old, *Pſ.* 143.5. Thou haſt formerly taſted cõmunion with God, ſay, Lord if thou meaneſt to damne, wherefore didſt thou ſhew me ſuch things? I am not able Lord to trace thy footſteps, or underſtand thy wayes. O ſhine upon my prooping graces that are ready to die. Return, O Lord, how long? O put me into a condition of glorifying thee, and confirming others, 'tis thou muſt ſpeake peace, friends, Miniſters, promiſes cannot doe it without thee. If thou art ſilent, who can comfort me, and if thou ſmileſt what can diſturb me? Oh therefore paſſe before me in thy glory, and ſuffer me once more to taſte thy loving kindneſſe, ſo ſhall my heart dance for joy, and heaven ſhall ring of praiſes. *Ejaculatio.*

And having thus done, wait, wait I ſay on the Lord, admire the leaſt dawnings of refreſhing, and behold he that ſhall come, will come and not tarry one moment longer then to fit thee for his preſence.

Well now ſuffer the word of Exhortation which I put to all of you, and eſpecially ſuch as are in the ſtate of nature. Oh taſte and ſee that the Lord is good. Oh be perſwaded 4. *Uſe.*

ſwaded in the bowells of Chriſt Jeſus, to conſider things well, and make tryall of God and his wayes. O taſte divine goodneſſe. You'l never repent of it, but wiſh you had taſted ſooner. The greater thy ſinnes are, the more need to taſte of mercy. Take ſome motives to the work.

1 *Motive.*

1. If you taſte other things bodily, the pleaſure is ſhort and vaniſhing; All the pleaſures of this life are but for a moment (even the twinkling of an eye to eternity) but no pleaſure ſo ſhort as the [f] gluttons: And therefore that great Epicure *Philoxenus* wiſhed at a feaſt, that he had a neck as long as a Crane, that ſo his meat might be longer in taſting and going downe. Nay, as the pleaſure is ſhort, ſo faciety breeds lothſomneſſe, and the moſt pleaſant things become moſt [g] unpleaſant. But now if once you taſte divine goodneſſe, it ſhall be a laſting pleaſure, and thou ſhalt have the reliſh in thy ſoule as long as thou liveſt, to ſtay and comfort thee in deſertions; And the [h] more you feed upon Chriſt, the more appetite and deſire wilt thou have after him. The ſoule can never loath this Manna, nor nauſeate divine [i] ſweetneſſe.

[f] *Vide Clem. Alex. Pædag. lib. 2. & cap. 1. Aſelli marini cor in ventre*, ſo a gluttons heart, nay his God. *Phil. 3. 19.* is in his belly. *Euſeb. Nierembergius Hiſt. nat. lib. 1. & cap. 19.*

[g] *Prometheus* told *Mercury* that *Sales in cõvivio advitandã temulẽtiam & educitatẽ* were cõmendable. *Lucian in Promet. Tom. 1. p. 166.* When men are perſwaded to intemperance, to feed & drink without feare, 'tis *inimica amicitia*. Auguſt. ſer. 231. de Temp. *Epulis noſtris interſit Chriſtus.*

[h] Be d[illegible]k with love, *Cant. 5. 1.* and the Spirit, *Eph. 5. 18.* [i] *Magnus enim diſcernitur inter delicias corporis & cordis*, Greg. in Evang. Domin. 2 [illegible].

2 God

2. God invites and allures you to taſte him, it ſhall be no preſumption, *Iſa.* 55. 1, 2. *Ho, every one that thirſteth, come buy and eate wine and milke, and let your ſoule delight in fatneſſe.* And *Rev.* 22. 17. *Let whoſoever will come and take of the waters of life freely.* Chriſt would willingly have ſinners taſte of his love, and ſmell to every flower in his boſome; he ſtretches out his armes all the day long, and would fain gather you into his embraces. 2d *Motive.*

3. Kings have their taſters, and ſo have you, as [k] Phyſitians taſte the cordialls, ſo wee deſire to be examples, and goe before you in holineſſe, to demonſtrate there's no danger, nor ill taſte in the wayes of God. We beleeve and therefore we ſpeake; and as St *Paul* ſaith, we ſhould be able to *comfort others with the ſame comforts, wherewith we are comforted of God,* 2 Cor. 1. 14. Wee ſhould be loth to enjoyne you any thing but what we endeavour to practice our ſelves, [l] and indeed there is no ſuch way to prevaile with others to taſte divine goodneſſe, as by falling to our ſelves. 3d *Motive.*

[k] *Potionē prius bibit Medicus, nè bibere timeret ægrotus.* Auguſt. in Pſal. 98.

[l] *Plus Plato ex moribus quam ex verbis Socrates traxit.* So Seneca. Epiſt. 60.

4. Conſider what the damned would give that they might be capable of taſting divine goodneſſe; if *Judas* had a thouſand worlds, and they would be taken, he would part with them all for one houre of the day of grace, to get a taſte of mercy; *Dives* (in the 4 *Motive.*

the Parable) begs but in vaine [m] for a drop or two of water to coole his mouth. He deſires not to taſt the water of life, but a drop of common water that runs downe in torrents among us. But God will not let the damned taſte ſo much of his goodneſſe as that comes to, who yet in this life are woed to taſte of the richeſt nectar, and they will not. Now therefore turne not from his ſacred breathings, but know the things belong to your peace, & ſeek the Lord whilſt he may be found, before the day of grace be finiſht, for then though all the glorious Saints and Angels of heaven ſhould downe upon their knees and beg for one ſmile upon you, for one drop of mercy, God would turne away from them, and ſweare you ſhould never enter into his [n] reſt, never be offered to taſte his goodneſſe any more; Then may you have wiſhings and wouldings to return, but all your faint purpoſes [o] ſhall vaniſh as the early dew before the Sun. God will harden their hearts as he did the heart of *Pharaoh*, that they ſhall not let their ſins goe. Now therefore lay hold on the golden ſeaſons and opportunities of grace.

5. And laſtly, [p] Chriſt taſted gall for thee, *Mat.* 27. 34. that thou mayſt taſte Ambroſia for him. He taſted death for thee, *Heb.* 2. 9. that thou mighteſt taſte life for him,

[m] *Illic impii miſeriæ ſuæ ſenſu dire torquentur ſolatium aliquod cupiunt non habent* Calvin. in Luc. 16. 23.

[n] Luke 13. 24.

[o] Hoſ. 6. 4.

5 *Motive.*

[p] Of the paſſion, *Vide Lombard. lib.* 3 *Joannē Damaſcum*, Biſhop *Bilſon*, *Henry Jacob*, and Mr *Herle*.

him, and drinke of thoſe heavenly Nepenthes, that Ocean of pleaſure, *Pſal.* 16. He ſweat and fainted in his agonies, that he might ſtay thee with flagons, and comfort thee with apples. He faſted fortie dayes, that thou mighteſt be feaſted to eternitie. He wore a crowne of thorns, that thou maiſt weare a crowne of glory. He ſuffered among baſe evill doers, that thou maiſt be bleſſed among thoſe ſweet companions in heaven: In a word, he endured the foreſt paines, that thou maiſt enjoy the greateſt pleaſures. O therefore deceive not his expectation, but let him *ſee the travell of his ſoule, and be ſatisfied*, Iſa. 57. 11. 'Tis ſad when Chriſt ſhall complain, as *Iſa.* 49. 4,5, 6 verſes. ¶ O make not his death to be of none effect to you, forbeare to fetch any more ſighs from that heart that is ſo full of love to you, and now at length be perſwaded to give up your ſelves to Chriſt, to taſte and ſee how good the Lord is. ¶ 1 Cor. 1. 17.

The next poynt is, that

There is but a taſte of God here 3d Doct. Brooks ō Eph. 38. p. 28.

Taſting is no more then taſting a little of a thing, 1 *Sam.* 14. 29. not full ſatisfaction. But now to lay you down the *Quod ſit*, and *Cur ſit*, and *Quid inde*. That it is ſo, why it is ſo, and what will follow by way of improvement.

1. For the *Quod ſit*, That this is ſo, I ſhall 1. *Quod ſit.*

ſhall prove it by Scripture and Arguments drawn out of the Word.

1. By plain Scripture, 1 *Pet.* 2. 2, 3. *As new borne babes deſire the ſincere milke of the Word that yee may grow thereby, if ſo be you have* [h] *taſted that the Lord is gracious*, q. d. If you have tafted a little of God, deſire to ſuck more ſweetneſſe from the promiſes, and labour to grow in grace, ſo that here we live in a tafting, deſiring, and growing condition.

2. By arguments drawn out of the Word, which are two eſpecially.

1. *Arg.* The makings forth of God are not perfect in this Adminiſtration. [i] As a Saints blackeſt night here hath a pillar of fire, ſo his brighteſt day hath a pillar of cloud. The Lord gives out but a little of himſelfe now, in compariſon of what he means to doe hereafter. *Theſe are part of his wayes* (ſaith *Job*) *but how little a portion is heard of him?* Job 26. ult. All that we have and do from him is imperfect. So 1 *Cor.* 13. 12. *Wee* [k] *know but in part, and wee propheſie in part, but when that which is perfect is come, then that which is in part ſhall be done away* (at the 9 and 10. verſes.) Then at the 12. verſe. *Now wee ſee through a glaſſe darkly, but then face to face. Now I know in part, but then I ſhall know him even as alſo I am knowne.* Here we doe but get a taſte of divine ſweetneſſe,

[h] *Monemur verbo guſtandi nos in hac vitâ illam bonitatẽ Dei experiri tantũ ex parte, guſtus quidem nobis præbetur non plena fruitio.* Hen. Mollerus in Pſal. 34. 6. Pag. 275.

1 *Argu.*

[i] Exod. 13. 21.

[k] *Chytræus* ſaid, my greateſt knowledg is to know that I know nothing, and even in the Scriptures, ſaid *Auſtin*, which are my chiefe ſtudy and trade of life. *Multa plura neſcio quam ſcio.* Auguſt. Epiſt. 119. cap. 21.

neſſe, we cannot reach unto the thouſandth part of the joyes of Gods preſence and favour; nay, we come ſo farre ſhort of them, that we cannot conceive them, 1 *Cor.* 2.9. [l] God ſhowes us but his back parts, he keeps the beſt wine till laſt, as Chriſt did at the wedding. The beſt of Chriſt is behinde, as the ſweeteſt hony lies in the bottome. God workes not as naturall Agents, that cannot ſuſpend their power, but work to the utmoſt, as fire in burning, &c. but he lets out himſelfe by degrees, and he workes as pleaſes him.

[l] Exod. 33.23. i. e. *Aliquam gloriæ meæ imperfectam imaginem.* Junius in locum.

We [m] are not capable of much here, we can but taſte: The heart is like a viall glaſſe with a very ſmall neck, and will not fill on a ſudden, though it lye in the Sea where all fulneſſe is. Grace that bubbles into the heart by degrees, as faſt as ſinne goes out, that comes in, *guttatim*, drop by drop. He that thinks he hath no ſinne, deceives himſelfe, and makes God a lyar. There's many reliques of corruption in the beſt heart, which hinder the workings of grace. [n] There's a perpetuall combat between the Fleſh and the Spirit, ſo as one weakens and hinders the other. See *Rom.* 7.23. and *Gal.* 5.17. The workings of our fleſhly principle hinders us from or in weldoing, that either we ſhall neglect it quite, or performe it amiſſe. Beſides this, there are

2. *Arg.*

[m] Of this ſubject *vide* J. Gerhard. locorum theolog. tom. 4. de bonis operibus, ſect. 3. & pag. 59.

[n] *Ad divinæ legis obedientiam fert ſpiritus, caro in contrariam partem retrahit ut homo quodammodo duplex eſt.* Calv.

are innumerable with-drawing inſinuations from the Tempter, and encumbrances from the world, and the cares and buſineſſe of this life; all which doe hinder the reception of much grace, and will ſee wee ſhall but taſte God in this life.

2. *Cur ſit?* 1. Why a taſt?

Thus farre of the *Quod ſit.* Now ſecondly, for the *Cur ſit*, which *Janus*-like hath two faces: For wee muſt ſhew you, why the Lord gives us a taſte, and then, why but a taſte of his goodneſſe in this life.

Firſt, let us examine the Reaſons why the Lord will give his people a taſte of his goodneſſe. Why, ſeeing every one hath his hell, the godly here, and the damned to eternity; yet it is not perfect hell with beleevers here, as it is with reprobates in hell fire.

The Reaſons are foure.

1. *Reaſon.*

1. Becauſe the wicked have not perfect heaven here. True, they are the worlds darlings, they ſwim in pleaſure, and crown themſelves with Roſe-buds, but they feel at ſome times a ſecret griping of °conſcience, the terrors of the law as ſo many flaſhes of hell fire, aſtoniſh them, and they are often laid upon the Rack of an accuſing clamorous conſcience, which is a taſte of infernall torments; and therefore 'tis but equall the Saints now in their hell,

° *Nihil eſt miſerius quam animus hominis conſcius.* Plaut.

ſhould

ſhould have ſome taſtes of God, and the powers of the world to come.

2. God knowes not how to conceale his love from them in this life, as *Joſeph* had much adoe to keep a grave countenance, and conceale himſelfe from his brethren, *Geneſ.* 42. 7. 24. and 45. 1. v. to 15. v. His love at the length brake out into teares and kiſſes. So it is here; God knowes not how to conceale his love from the elect, but it muſt break forth in this life. He is the God of peace, and delights to ſpeak peace to beleevers. p His thoughts of grace and favour ſpring meerly from the ſweet and [illegible] excellency of his nature, which [illegible] ever hammering and contriving [illegible] his people, as you ſee *Jerem.* [illegible] God takes a great deale of [illegible] thinking, then much more [illegible] for us. See *Deuter.* 30. 9. *Mich.* 7. 18. 2. *Reaſon.* p Dr. *Homes* on Iſai. 55. 9. pag. 12.

3. To ſtay us with his love, and taſtes of his goodneſſe, and ſo keep us from deſpaire. If there were nothing of God to be taſted here, wee ſhould quickly tire and faint, retire and fall in our journey to heaven. The Lord ſees that we have need of refreſhment, and ſtrength, and comfort from him; q *He remembers that wee are but duſt, he knowes our frame, our labour, our patience, our tentations*, and he would not 3 *Reaſon.* q Pſa. 103. 14. r Rev. 2. 2. 19.

have us pine and ſink, and give up heaven for loſt, and therefore he gives us taſtes of his goodneſſe to [f] encourage us, and keep us from ſin; & the taſte we have here of God, will doe it: For it is the earneſt of the Spirit, and our ſealing up unto the day of redemption; and Faith is the evidence of things not ſeene; and the leaſt glimpſe of Chriſt, and Heaven, will doe much, *Heb.* 11.26.

[f] Pſa. 125.3,5

4 *Reaſ.* [t] *Hoc non aliter intelligendum quâ quod fides Apoſtolorum Iſraelitis ſit adempturа omnem excuſationem. Alioqui Chriſtus ſolus in judicio ſedebit judex.* Muſculus in Mat. 19.28.

4. And laſtly, to make us lights in the world, to honour him, allure others to taſt with us, or ſtop their mouthes and [t] condemne them for not taſting, when pleading impoſſibility, God will ſhew them men and women of their time, eſtates, parts and callings, that were religious, and *ſhined forth in the midſt of a crooked and perverſe generation.* See *Matth.* 12.41.42. We read that *the Saints ſhall judge the world*, 1 Cor. 6. 2. and *Matth.* 19. 28. This I conceive will be done two wayes.

[u] *Erunt tanquâ aſſeſſores, & judicabunt mundum pietate, fide, & integritate,* Calv. in 1 Cor. 6. 2.

1. By their conſent unto and applauſe of Chriſts judgement, ſaying, *Hallelujah, Honour and power be to the Lord, for true and righteous are his judgements.* Rev. 19.1, 2.

2. By their [u] holy lives and good examples, as *Ambroſe* ſpeakes; Their zeale ſhall judge the worlds coldneſſe, their piety the worlds prophaneſſe, their prizing and embracing Chriſt, the worlds rejection and ſhame-

ſhameſull neglect of Chriſt. In a word, their taſting Divine ſweetneſſe, the worlds diſreliſhing the waves of holineſſe.

Thus you ſee why the Saints have here a taſte of Gods goodneſſe: Next we muſt ſhew you why they have no more then a taſte here? Seeing we might think ſure it would be better for us, and God would have more glory, if we were wholly purged from ſin, and grace were perfected in us in this world, &c. 2ly, Why but a taſte?

The Reaſons why God, notwithſtanding, gives us but a taſte of himſelfe, and his grace and goodneſſe, are foure.

1. To manifeſt his power and wiſdome in our preſervation and perſeverance in the ſtrength of that taſting: He makes us live and thrive with a ſmall taſte of his goodneſſe, and keeps a little ſpark of grace alive in the midſt of the rowling waves of corruption. 1. *Reaſ.*

[w] Hereby the mighty power of God is diſplayed: You are *ſtrengthened with all might* (ſaith the Apoſtle) *according to his glorious power.* 'Tis glorious power indeed, that can keep grace alive in ſuch naughty hearts as we beare about us. w *Vide Lockyer* his uſefull inſtructions on Col. 1. 11.

Moreover, the Wiſdome of God is ſeen, by turning poyſon into food: For their very falls and failings [x] better them, and *all things work for their good.* And hereby the x Rom. 8. 28.

Devill is the more confounded, when he ſees, that for a taſte of Gods goodneſſe, we diſreliſh glutting our ſelves with his follies, and the pleaſures of ſinne. A Father ſaith well, The teares of true penitents doe more ſcortch the Devils, then all the flames of hell: For hereby all their hopes are blaſted, and the great underminer countermined and blown up.

2. *Reaſ.* 2. That we might not be puffed up, and to keep us vigilant and humble, and in continuall dependance upon him, that wee may ſeek for ſupplies from heaven to recrute our graces, and ſtrengthen the things that are ready to dye, that ſo that which is [y] lacking in our Faith and other Graces, may be filled up. *Be not high minded, but feare. God reſiſts the proud, but gives* more *grace to the humble.* The ſurvey of our imperfections ſhou'd make us humble, as the Peacock looking on his black feet, lets fall his plumes: and then humility gets larger and further taſtes of God, as the ſilver dewes flow from the mountaines to the loweſt vallies: The [z] high and lofty one will dwell in a broken heart.

[y] 1 Theſſ. 3. 10 Rom. 11. 20.

[z] *Deus non infundit oleum miſericordiæ, niſi in vas contritum.* Bern.

3. *Reaſ.* 3. To weane us from the world, and mind us, this is not our home, and make us long for our diſſolution. If the Saints ſhould have a fulneſſe of grace, and outward things in this life, they would cry,

Bonum

Bonum eſt eſſe hic, It [a] *is good for us to be here. Come, let us build Tabernacles*, &c. Now therefore God would give us but a bait, but a taſte here in our pilgrimage, that our hearts may not bee glewed to the world, and take up our reſt here, but that we may long for clearer [b] viſions, and fuller enjoyments of God, when we ſhall *be filled with all the fulneſſe of God. ſcil.* with Chriſts diffuſive fulneſſe, & the influences of his grace, and the rayes of his glory. Oh this makes a Saint ſay with *David*, *My ſoule breakes for the longing it hath after thee*; with the Spouſe, *Make haſte my beloved*, [c] *as the ſwift Roe on the mountaines of Spices*; with *Paul*, *I deſire to be* [d] *diſſolved, and be with Chriſt*; and with *John*, *O come Lord Jeſus, come quickly*. When the childe hath taſted of the breaſt, it thirſts with moſt greedineſſe to be filled; and when the ſoule hath got a taſte, a glympſe of God, it longs to be ſatisfied, to ſmell to every flower in Chriſts boſome, to view God face to face, when ſorrow ſhall take wings and flye away, when corruption and temptation ſhall bee no more, but Grace ſhall be ſwallowed up of Glory, and you ſhal *ſhine as the Sun in the Firmament*.

Truly, my brethren, the manner of Gods diſpenſation here, which you ſee is but in taſtes of his goodneſſe, muſt needs raiſe up

[a] Mat. 17. 14.

[b] *Ibi non quæritur quæ ſuavis eſt Dominus, ſed implebuntur & ſatiabuntur dulcedine mirifica.* Cyprian. Serm de Chriſti aſcenſ.

[c] Cant. 8.14.

[d] Heathens that knew not Chriſt, have had ſtrong grounds of comfort againſt the fear of death. *Tull. in Tuſc. & Seneca paſſim in Epiſtolis. Conradus Vorſtius. com. in Phil.* 1. 23. *Vide introductionem Lyraſ. in Stoicam Philoſophiam.*

in beleevers, continuall breathings, and thirſtings, and inflamed deſires, after God.

Alexander the Great ſailing in a boyſterous Sea, diſcovered before the reſt of his companions, the happy land of *Arabia*, by the ſmell of thoſe ſweet odors which the winde conveyed to him; whereupon himſelfe and his fellow-ſouldiers took encouragement, and knew they had not farre to goe. What is grace but a ſmell of heaven before-hand, to encourage poor ſinners ſailing in this *Ægean* Sea to glory? how ſhould this make us long to land there, and kiſſe the ground of our native Countrey, which is heaven?

And then,

4 *Reaſ.* 4. And laſtly, this will ſweeten heaven to thoſe that taſte here. A haven is moſt welcome after a ſtorme, a palace is moſt glorious to him that comes out of a dungeon, a feaſt to the hungry is moſt welcome, and robes to the naked; our fears, our ſweat, [c] our combat here, will exceedingly ſweeten and as foyles ſet of our reſt, our joy, our crowne there. Who (think you) will moſt admire heaven, the Angels that have been there from the beginning, or forlorn captives and poore pilgrimes, that come in a manner out of hell into heaven? Chriſt and heaven ſhall be *admired in all them that* [f] *beleeve. &c.* For

[c] *Afflictiones ſunt tanquam grata condimenta quibus deſideria noſtra incendantur, & promiſſiones divinæ ſtudiuntur dulciùs.* Baſil.

[f] 2 Theſſ. 1. 10.

For theſe Reaſons we may gueſſe (poſitively we know not) why God will give us but a taſte of his goodneſſe here: [g] Indeed *his wayes are paſt finding out*; theſe are but conjectures. Well, the Reaſons of theſe things ſhall bee fully cleared up to you in the clouds, when all the workings of God which you ſee now peece-meale, ſhall bee laid in a frame together, and you ſhall all be forc'd to fall down and cry, [h] Holy, Holy, Holy: Thou art juſt and righteous in all thy dealings with the children of men. Great is thy wiſdom, and thou doeſt what thou pleaſeſt, and when.

[g] Rom. 11. 33.

[h] Rev. 4 8. 11.

I come now to the improvement of the poynt.

3[ly] Vſe

And firſt, this meets with the wild fancies of ſome that dream of a fulneſſe and perfection here, and ſtick not to call themſelves *Perfectioniſts*, whereas you ſee we do but taſte God here, and to be kindly ſenſible of our imperfections, is the higheſt pitch of perfection attainable in this life, as *Hierome* [i] ſpeaks.

[i] *Hæc hominibus ſola perfectio eſt imperfectos ſe eſſe noverint.* Hieron. lib. 1. adverſus Pelag.

But let us heare their Arguments.

1. *Ob.*

Firſt, how often ſay they, is it ſaid, beleevers are filled in this life? *Open your mouthes wide* (ſaith God) *and I will fill them with good things.* See *Luke* 1. 53 *Romans* 15. 13. *Epheſians* 5. 18. Now is taſting a little of God, and being fille

with his goodneſſe, all one? I anſwer.

Sol. 1. Firſt, the Saints are ſaid to be filled in this life, becauſe they receive according to their preſent capacity (you may ſuppoſe a glaſſe to be ſo ſmall that a drop will fill it) *we are ſtraitned in our bowels*, 2 Cor. 6. 12. and are of ſlender and ſhallow capacities in the things of heaven, and ſo a ſmall drop of grace fills us, and yet 'tis but a taſte, for our hearts are widened and enlarged to take in much more above.

2. 2. We may be ſaid to be filled, becauſe every faculty hath divine infuſions by that taſte. See 1 *Theſſ.* 5. 23.

3. 3. The ſoul hath more reall ſatisfaction by that taſte, then all the worlds abundance. When the belly is filled with the hidden treaſure of the earth, the heart may ſtill be void of contentment, *Eccleſiaſt.* 1. 2. But the leaſt taſte of GOD fills and refreſhes, and delights the Soule. *Pſalm* 116 7.

2 *Ob.* 2. *Ob.* You read often of the Saints perfection here, as *Geneſ.* 17. 1. *Walk before me and bee perfect.* So *Matth.* 5. 48. *Philip.* 3. 15.

Sol. There is a perfection in ſubſtance, or parts, and there is a perfection in meaſure or degrees. The firſt Saints attaine in this life, they have ſincerity and grace in all parts and faculties (as you heard) and they have

have *reſpect unto all Gods commands*, as *David* and *Paul* (ſee *Luke* 1.6.)[k] they are deeply ſenſible of their imperfections, & mourn for their failings, they have the foundation and ſeeds of perfection, but for perfection in meaſure or degrees, that is in heaven.

[k] *Ex quo factum eſt, virtutem quæ nunc eſt in homine juſto, perfectam hactenus nominari, ut ad ejus perfectionem pertineat, etiam ipſius imperfectionis & in veritate cognitio, & in humilitate confeſſio.* Aug. lib. 3. contra duas Epiſtolas Pelag cap. 7.

3. *Ob.* *But he that is born of God ſinneth not.* 1 *John* 3.9. therefore what ſhould hinder perfection of grace within? True,

3 *Ob.*

Such an one ſinneth not willingly, cuſtomarily, impenitently: Sinne is a burthen to him, and he makes not a trade of ſinne. But if men will ſay they have no ſinne, conſcience will accuſe them, and experience will judge them for making God a lyar, who ſaith, *In many things we ſin all.*[l] Where is that man, or how is he named, that can ſay he finds no rebellion nor diſtemper in his affections, nor diſorder in any motion of the ſoule, all within is ſweetly tuned to obedience, without jarre or diſcord from corruption? &c. Certainly *Pauls* confeſſion will make ſuch aſhamed,[m] *when I would doe well, evill is preſent with me. O who ſhall deliver me from this body of death!*

Sol.

[l] *William Pemble* of Juſtification, ſect. 3. cap. 1. pag. 181.

[m] Rom. 7. 21. and 24.

4. *Ob.* All the workes of God are perfect, *Deut.* 32. 4. But grace is the work of God,

4 *Ob.*

God, *Phil.* 2. 13. *Ergo* grace is perfect.

Sol. Works that are meerely works of God which he works by himſelfe, are all perfect, but grace though it be a work of God is wrought in and by us. Grace hath its beginning in the minde and will of man, and hence it is defiled, as water pure in the fountain is defiled when it paſſes through a muddy channell.

Now that beleevers are [n] coworkers with God after the firſt act of converſion (wherein I confeſſe they are meerly paſſive) to me is evident from that place, *Cant.* 1. 4. *Draw me and we will run after thee.* 'Tis not draw me and we will be [o] dragged after thee, but *we will run after thee.* So *Acts* 26. 19. *Paul* ſaith when the Lord had once toucht his heart, *he was not diſobedient to the heavenly viſion:* So that *Acti agimus*, [p] God melts our wills and makes us active in the working out of our own ſalvation *with feare and trembling.* Libertines teach otherwiſe, *viz.* that the holy Ghoſt dwells in the Saints in proper perſon, and there doth formally beleeve, pray, love, repent, we being alwayes meere patients in minde, will, affections and memory, &c. But we ſay he dwels in us by ſpirituall gifts and graces, created in us to act with the vitall influence of our underſtanding, will, and affections, for we are not meere blocks after converſion, but *are*

[n] *Nolite cogitare invitum trahi, trahitur animus & amore.* Auguſt. tract. 26. in Johan.

[o] *Inclinãdo voluntatem, non intrudendo poteſtatem.*

Acti agimus.

[p] Though his effectuall working is irreſiſtible, yet 'tis done *leni ſpiritu non dura manu*, rather by ſweet influence then extream violence.

q *alive unto God in Chriſt.* Wee are not the meere ſhops of the Spirit in which hee works, for this would make our failings the Spirits, 'twould nouriſh all lazineſſe, and ſecurity in us; and, in a word, include this blaſphemy that wee are Chriſted and Godded with Chriſt; But on the other ſide Gods working in, with, and by us, layes the true ground and guilt of all our graces, imperfections and defilements, at our own doores.

q Eph. 2. 1.

5 *Object.* Laſtly, They object yet farther and ſay, Chriſt bids us pray that Gods *will may be done on earth as in heaven,* and he did not teach us to pray for impoſſibilities *Ergo.*

Sol. I anſwer, We r pray not that we may be equall to the Saints and Angels above, but that wee may write after ſo faire a copie, imitate them more and more, ſtill ſtriving to be and doe like them, though the moſt wee can reach unto is to make ſome broken and imperfect eccho's to thoſe Hallelujahs.

r *Sufficit hoc voto teſtari nobis odio ac triſtitiæ eſſe quicquid Dei voluntati adverſum cernimus, extinctumq; cupere, &c.* Calv. in Mat. 6. 10.

So then when we pray we may do Gods will on earth as 'tis in heaven, the meaning is that we may ſtrive to doe their worke in their manner, and that wee may come as neere them as we can f; It argues not equalitie or perfection of grace here.

f *In arduis voluiſſe ſat eſt.*

2 *Uſe.* 2. Is it ſo that beleevers can get but a taſte of God and his goodneſſe here, and that the full

full meales be above, then let us learn [t] how to judge of Chriſtians, not by what they are and receive, but ſhortly ſhall be and have. Indeed at preſent they are in a low condition, loaded with many burthens, ſlighted and deſpiſed in the world, ſo that if beleevers had their portion here, *they would* ſeem to *be of all men moſt miſerable* [u], 1 *Cor.* 15. 19. But remember worldlings *our life is hid with Chriſt in God* [w], and *it doth not yet appeare what we ſhall be* [x], 1 Joh. 3. 2. We have ſomewhat in poſſeſſion, but more in reverſion. We are yet in our minority, in our pilgrimage, in our travelling cloths (as it were) but the whole world ſhall ſtand amazed at the light of a glorified Saint, ſhining with divine luſtre, and enriched with a royall diadem, 2 *Theſ.* 1. 10. Then *Chriſt ſhall be glorified in his Saints, and admired in all them that beleeve. ſcil.* When the world ſhall ſee beleevers that here are deſpiſed and *accounted the off-ſcourings of all things*, then ſhining forth as ſtarres, *Dan.* 12. 3. nay, *as the Sun*, *Mat.* 13. 43. nay, as Chriſt himſelfe, their bodies being new moulded & *faſhioned like unto his glorious body*: Then ſhall all the wicked of the world ſee their folly and madneſſe in deſpiſing ſuch, and gnaw their tongues for anguiſh, envy, and vexation of heart. Hearken profane ones, 'twill be your wiſdome to admire them now, and ſo look into

[t] Col. 3. 3, 4. *Tantũ abeſt ut nunc appareat carnis oculis, ut contrà nihil ſit Chriſtianè viventibus calamitoſius.* Beza.

[u] Apoc. 3. 17. 2 Tim. 3. 12. Pſal. 44. 23. Rom. 8. 36.

[w] As the pearl is hid till the ſhell is brokẽ.

[x] *Ac ſi diceret quamvis mundus noncognoſcat vos, tamen in hac carne, in hoc mortali corpore filii Dei ſumus per fidẽ, nec moramur mundi judicia, nec propterea promiſſio Dei & fides evertitur. Nos fallimus etiam ſi ſimus expoſiti omnibus ferè mundi & Satanæ jaculis; longè certiora ſunt quæ Deus promittit quã ea quæ noſtra ratione aut ſe-

into their wayes, and be like unto them, for all your wondring and admiration then ſhall doe you no good, as is evident from *Mat.* 25. 8, 9, 11, 12. For you ſhall be hurried from the Lord, and the glory of his power, and never ſee God nor Saint more; *conſider this you that forget God*, and ſlight the godly, leaſt, &c.

Next, here's comfort for weak Chriſtians, that are [y] ever mourning and complaining, and ſo exceedingly diſcouraged and diſ-heartened at the ſight of their many faylings and infirmities, and ready to ſit down in deſpair and give up all for loſt. Hearken dejected ſoules, open your ſluces, and let in refreſhing ſtreames of conſolation.

Know and conſider in the firſt place. We can get but a taſte of God in this life, there is no perfection under the Sun. Will you be angry at his wayes of diſpenſation? are you wiſer then God? And may not he doe as he pleaſeth? Oh therefore [z] *waite, wait I ſay on the Lord*, live more upon Chriſt and leſſe upon your own actings and incomes, which are not onely ſmall, but uncertain in this life, ebbing and flowing with the Sea; But Chriſt hath a [a] dwelling fullneſſe in him, and his fullneſſe is yours.

Again, you have no reaſon to be diſcouraged at ſmall beginnings; True grace is very

ſu metiri vel comprehendere poſſumus. Tho. Naogeorgus in 1 Johan. 3. 2.

3 *Uſe.*

[y] *Vide* Doctor *Sibbs* broken reed & ſmoking flax; and that excellent piece of *Joſ. Symonds*, The caſe and cure of deſerted ſoules.

1.

[z] Pſal. 27. 14.

[a] Coloſ. 1. 19.

2.

very little at firſt, *like a ſmall* [b] *muſtard ſeed.* Look on your ſelves as *elected to be blameleſſe and without ſpot*; *Who is he that deſpiſeth the day of ſmall things?* Zech. 4. 10. Chriſt would not have us deſpiſe little things: A bonfire was but a ſparke at firſt, the huge oak an akorn; the glorious Angels diſdain not attendance on little ones, little in their own eyes, & little in the eyes of the world: 'Tis Chriſt that raiſeth the worth of little and meane places and perſons; *Bethleem* the leaſt, and yet not the leaſt, the leaſt in it ſelfe, but not the leaſt in reſpect Chriſt was borne there; Jeſus Chriſt is formed in thy heart. The ſecond Temple came ſhort of the outward magnificence of the former, yet 'tis ſaid to be more glorious then the firſt, becauſe Chriſt came into it [c], and thou alſo art *the Temple of the holy Ghoſt.* The pupill of the eye is very little, yet ſeeth a great part of the heaven at once, though faith be no bigger then a muſtard ſeed, yet 'tis all eye to behold Chriſt. [d] Pearls & Diamonds, though little, are of much eſteem, but nothing under heaven is of that worth and uſe as a little grace; Oh therefore let not your ſpirits droop in deſpondency, though as yet you have got but a ſmall taſte of God. Once more,

As you doe but taſte the graces and conſolations of God here, ſo nor afflictions and the

[b] *Regnum Dei grano ſinapis conferitur, & Dominus conſulè regnũ ſuum a tenuibus & contemptis principiis auſpicatur, ut in ſpe ratio progreſſus eius potentiam magis illuſtret.* Martinus Bucerus in Mat. 13. 31.

[c] 2 Cor. 6. 16.

[d] *Fides licèt exigua et infirma accipit tamen quæ largitur Deus, haud ſecus ac puerulus parvulà, vel ſcabioſi mendicus manu, ille panem, hic ſtipe parrectam accipit perindè ac ſi major aut ſanior eſſet.* Spin. de juſtitia Chriſti. 3. 7.

the bitter fruits of ſin. 'Tis ſaid of beleevers, that [e] God *in a little wrath hides his face from them for a moment, God is not alwayes chiding*, your good houres are many to your bad; you doe but taſte of afflictions and [f] deſertions, nay beleevers doe but taſte of death it ſelfe, *Mat.* 16. 28. which is never ſpoken of the wicked, but onely the elect. They doe but taſte death, but ſip at this bitter cup: Paſſing the firſt death is but a taſte of death, nay 'tis a ſilver bridge to glory, and ſaith *Cyprian*, the midwife of immortality [g]. But they drink deep of that diſmall cup, that carouſe in it to eternity by partaking of the ſecond death.

[e] Iſa. 54. 8.

[f] *Amaritudinẽ radicis dulcedo pomi cõpenſat. Ita. &c.*

Cyprian.

[g] *Mors æterna vera mors eſt, hanc non videbunt.* Martin. Bucerus in Johan. 8. 51.

Lay theſe things together, you can but taſte God here, the leaſt taſte is not to be deſpiſed, and you ſhall but taſte of the bitter fruits of ſin. O therefore complain not, mourn not as men and women without hope, *Rejoyce in the Lord, and again I ſay rejoyce.*

Suffer then the word of Exhortation, tis to two duties.

4. *Uſe.*

1. Labour for more of God in this life, reſt not in this that you have grace in truth, neither thinke it enough that you have taſted divine goodneſſe, let not this make you ſloathfull and ſecure, that there is no perfection here; for as there are degrees, and ſome taſte more then [h] others,

1.

h others, ſo this is a ſure ſigne thou haſt no grace, that thinkeſt thou haſt enough, and if thou ceaſe to be better thou begin'ſt to decline; for 'tis the nature of true grace, like a ſpark to aſpire towards its proper element, a Saint never leaves climing till he get above the clouds. See *Phil.* 3. 12, 13 i *Not as though I had already attained, either were already perfect* (now mark what he inferreth) *but I follow after if I may apprehend that for which alſo I am apprehended of Chriſt Jeſus: Brethren, I count not my ſelfe to have apprehended, but this one thing I doe, forgetting theſe things which are behinde, and reaching forth unto thoſe things which are before, I preſſe forward to the mark.* See the Apoſtle ſaith not, let us be careleſſe and lazie, for we get but a ſmall taſte of God, wee cannot be perfect Saints, let us not therefore be righteous overmuch, and ſo more preciſe then wiſe, but eat, drinke, and be merry, &c. He doth not argue thus; But the Saints have here but a little grace, therefore let us be vigilant, let us up and be doing, and get as much as we * can, for ſurely ſome have leſſe then others, more may be had, & the moſt we can get will be but enough, ſtrive therefore to excell in grace, to get farther taſts of God, that ſo you may be exemplary and ſit high in glory. Growth honours God much, *Joh.* 15. 8. It makes us ſtand faſt in trialls,

h *Qui melior eſſe non cupit, nec eſt bonus, ubi incipis nolle fieri melior ibi deſinis eſſe bonus.* Bernard. in Epiſt. 91. *Idcò deteriores ſumus quia meliores eſſe debemus.* Salvian. de Provid. lib. 4.

i *Ingredi ſine macula dicitur non qui jam perfectus eſt ſed qui ad ipſam perfectionē irreprehenſibiliter currit: Ingreſſū quippe hoc iter noſtrum quo tendimus ad perfectionē.* Aug. lib. de perfec. juſtitiæ.

* *Finis appetitio non habet limites definitos.* Ariſt. Pol. 1. 6.

trialls, and endure the ſhock of a tentation, 2 *Pet.* 1. 5. 10. *Mat.* 14. 31. It gives us the comfort of our graces in life and death, 2 *Tim.* 4. 7. and fits us for greater meaſures of glory. There are degrees [k], 1 *Cor.* 15. 41. and *Mat.* 10. 41, 42. And ſurely the more grace here, the more glory there, the better man hath undoubtedly the bigger manſion. And we may ſafely eye this in duty, *Heb.* 11. 26. Many Chriſtians have been eminent in grace, we are encompaſſed with a cloud of witneſſes, let's *be followers of them who through faith and patience inherited the promiſes.* Either quit the name of Chriſtians, or quit your ſelves like Chriſtians; the body muſt grow up to Chriſt in all things, that we may be conformable to our head, *Eph.* 4. 15, 16. *Luke* 2. 52. Our head hath received all fullneſſe to this end, *Eph.* 1. *ult.*, *Joh.* 10. 10. Nay our growth makes up his fullneſſe, even the fullneſſe of Chriſt myſticall; though Chriſt perſonall be full without us, *Eph.* 4. 13.[l] The pitch of every Chriſtians growth is called *the ſtature of the fullneſſe of Chriſt.*

[k] *Non modo inter cœleſtia & terreſtria diſcrimen eſt, ſed ne cœleſtibus quidē omnibus æqualis eſt gloria.* Calvin.

[l] *Vid.* Mr Tho. Goodwin of growth. *Nonnulli hoc ad quantitatem & ætatem corporum reſurgentium in novissimo die retulerint, at apertis verbis loquitur Apoſtolus de doctrinâ quâ creſcimus ad perfectionem cognitionis Chriſti, ſivè quâ creſcimus plenè in Chriſtum, ut agnoſcamus ſolum Chriſtum noſtram eſſe ſalutem.* Philip. Melanchthon. in Eph. 4. 13.

There is *Plenitudo Partium & Graduum.*

1. A fullneſſe of parts, when no member is lacking, *Joh.* 6. 39.

2. Of degrees, when no meaſure of growth is wanting in every part; Every member muſt grow according to its fit proportion. O therefore be not contented with a ſmall taſte of God, when larger taſts and portions of grace are to be had here, eſpecially in theſe times of larger Goſpel diſcoveries, and all plenty of meanes, *Luke* 12. 48. Finally, conſider how you are affected in inferiour things, how men reſolve to be rich, and ſo fall into many ſnares, and tentations. Will a competency, a taſte of outward things content you, that yet periſh in the uſing? We never think our grounds, orchards, and gardens fruitfull enough: When wee come to a feaſt, wee thinke it not enough that we taſte of any dainties, unleſſe we are ſatisfied; it ſhould be thus in ſpiritualls; Wicked men never think they have enough of ſin: 'Tis their character to grow [m] worſe and worſe, they drink deep of the cup of pleaſure, they heap ſin upon ſin, till their iniquities reach up to heaven; They draw the threds ſo big, ſo long, till they make cords of vanity, and then wreath and twiſt thoſe cords, till they become [n] cartropes of iniquity; why ſo beleevers likewiſe muſt aym at a perfection, and

[m] 2 Tim. 3. 13.

[n] Iſa. 5. 18.

and goe on from [o] vertue to vertue, from glory to glory; As the light *that increaſeth to the perfect day*, Prov. 4. 18.

[o] 2 Cor. 3. 18.

2. Is it ſo that the Saints have but a taſte here in compariſon of what they ſhall have hereafter, Oh then let beleevers be perſwaded to be even weary & ſick of this world, and ſay, Woe is us that we muſt live in the tents of *Meſech. Our ſoules break with longing after God.* O you children of promiſe, and heires of heaven, why deſire ſome of you to [p] live ſo long upon [q] earth, where you muſt drinke down continually the bitter potions of care and ſorrow, and can get but now and then a taſte of divine ſweetneſſe and joy? Why love ye not the appearance of Chriſt? Why long you not to enjoy and ſwim in thoſe rivers of pleaſure, where you may have your fill and will of God? You may gueſſe at the joyes of heaven by thoſe taſts of God and raviſhings of ſpirit you have ſometimes on earth; Speak you joynt-heires with Chriſt, have you not ſometimes in prayer & meditation, when your hearts are enlarged & your ſoules upon the wing, holy extaſies and tranſportations of ſpirit, in ſo much that whether you are *in the body or out of the body* you cannot well tell? Call in your ſweet experiences and ſee if they will not witneſſe to this truth, and have you not eſteemed ſuch a moment a-

2.

[p] *Quid eſt diu vivere niſi diu torqueri.* Aug. de temp. 113.

[q] *Et mundus carcer eſt, et corpus carcer eſt.* Aug. in Pſal. 141.

Mors eſt quæ efficit ut naſci non ſit ſupplicium. Seneca ad Marc. cap. 20.

Prunum bonũ non naſci ſecũdũ citius mori. Ita Silenus apud Lact. Lactant. in Inſtit. li. 3. c. 18.

bove all the world, what would you give to have more of them, and to have them more laſting? Why now, my Brethren, if there be ſuch unſpeakable joy at taſting the ſweetneſſe of God for a little moment, how unconceivable will that happineſſe be when you ſhall be filled with thoſe joyes for evermore? If our viaticum be ſo good, how great is that [r] weight of glory which God hath prepared for them that feare him? The Lord give you heaved hearts & winged affections in the conſideration of theſe things. Amen.

[r] 2 Cor. 4. 17. The ſame word in the Hebrew ſignifieth glory and weight. Glory ſuch a weight that if we were not upheld by the power of God, we could never beare it. Joy ſo big, that it cannot enter into us, 1 *Cor.* 2. 9. but wee muſt enter into it. *Matth.* 25. 21. *John Trapp.* Com.

4 *Doct.*

4. *Doct.* They onely that taſte can ſee how good the Lord is. They onely that taſte communion with God, and have enjoyments of God in a holy life, are able rightly to ſee and diſcover and know his goodneſſe. *A good underſtanding have all they that doe his commandements*, ſaith *David*, *Pſal.* 111. 10. When God turnes men [s] *from darkneſſe to light*, hee turnes them likewiſe *from the power of Satan unto God.*

[s] Acts 26. 18.

A man may ſeem to know much, and yet know nothing aright, no not the leaſt or eaſieſt principle of Religion, till this be done.

done. 1 *Corinth.* 12. 3. *No man can* ſee nor *ſay, that Jeſus is the Lord, but by the holy Ghoſt.*

They know nothing yet as they ought to know, and, *as the truth is in Jeſus,* till they have the Spirit, and by him have taſted how good the Lord is, till they have warm affections in heavenly things, and the bent and purpoſe of their hearts is to pleaſe God, and work by rule. [t] Eph. 4. 21.

Let me lay down the grounds or arguments which will open and illuſtrate the truth.

1. True knowledge is not bare ſpeculation, 'tis heart-work as well as brain-work. See 2 *Cor.* 4. 6. *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to* [u] *give us the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* Where you ſee, 1 *Arg.* 2 Cor. 4. 6. opened.

1. That Jehovah is a very glorious Being, he is clothed with light as with a garment.

2. We are not able with [w] comfort to behold this glory, but in the ſmiling face of Chriſt: God out of Chriſt a conſuming fire.

3. Till God ſhine, we are not able to ſee him in Chriſt: the Goſpel is a ſealed book till he unclaſp it by his Spirit.

4. Illumination of a darke ſoule is as

[u] *Duplicem illuminationem ponit, unam Evangelii, alteram arcanam quæ fit in cordibus.* Calv.

[w] *Non niſi in Chriſti facie cognoſcitur Deus qui vita eſt atque expreſſa ejus imago.* Col. 1. 15. *Idem.*

great a wonder as the creation and illumination of the world. But then

5. And laſtly, that which I quote the Text for, is this, That when God ſhines in upon men, he doth not onely ſhine into their heads to illuminate them, but into their hearts to affect and transform, and new [x] mould them. 'Tis ſaid, *John* 17. 3. *This is life eternall to know Thee and Chriſt whom Thou haſt ſent.* Goſpel knowledge therefore is more then a Metaphyſicall ſpeculation and ſticking in the notion; for thouſands with ſuch kinde of knowledge periſh: ſaving knowledge is a very glorious and comprehenſive grace.

[x] *Renovamur in imaginem Dei per cognitionem.* Col. 3. 10. *Idem.*

2. *Arg.*

Again, God is at once a Fountaine of Light and Life as the [y] Sunne (to which he is compared, *Mal.* 4. 2.) that doth not onely enlighten but enliven and quicken us, *Pſal.* 36. 8. 9. *They ſhall be ſatisfied with the fatneſſe of thy Houſe—— With thee is the Fountaine of life, in thy light ſhall we ſee light.* You ſee light and life come together. Now where there is life, there are all the ſpiritual ſenſes, and the ſweetneſſe, that is the ſenſe of Gods goodneſſe will delight them all.

[y] *Semper in Sole ſita eſt Rhodos, qui & calorem & colorem nobis impertit. Aeneas Sylv.* [y] *Talpis auſcultationis gloria damnatur oculis.* And uſually, ſay the the Naturaliſts they that are excellent in one ſenſe, are, deficient in a-

1. There's ſmelling of his rich perfumes, as *Pſa.* 45. 8. *All thy garments ſmell of Myrrhe, Aloes and Caſſia.*

2. Touching the hem of Chriſts garment by faith, and kiſſing the ſweet lips of Chriſt, *Cant.* 1. 2.

3.

3. Hearing the pleaſant voyce of Chriſt, with which the ſoule is ſo taken, that for joy it can ſpeak but broken words, *Cant.* 2. 8.——*The voyce of my beloved!*

4. Taſting the Graces and Comforts of Chriſt, *Cant.* 2. 3. *He is as the Apple tree among the trees of the wood, I ſate under his ſhadow with great delight, and his fruit was ſweet to my taſte.*

5. There's ſeeing Chriſt; [a] *His countenance is comely*, ſaith the Spouſe, *He is the faireſt of ten thouſand, his cheeks as beds of ſpices, and his lips like Lillies.* See Epheſ. 1. 18.

To behold God in Chriſt, is a delightfull thing, a transforming ſight, 2 *Corinth.* 3. 18.

Thus you ſee that God at the ſame time is a Fountain of Light and Life, and that where there is ſpirituall life, there are all the ſpirituall ſenſes in the greateſt vigor; therefore they onely that can taſte, can ſee and diſcover how good the Lord is.

Next, Illumination is a fruit of Chriſts aſcenſion and interceſſion; for at his aſcenſion he gave gifts unto men, and Chriſt prayes the Father to *ſanctifie us through his truth*, *Joh.* 17. 17. [b] Therefore till we are ſanctified by holy truths, and caſt into their moulds, till wee have taſtes of Gods goodneſſe, we ſhall not ſee divine truths by

nother. But in ſpirituals, he that hath life, hath all the ſenſes in vigor.

[a] Cant. 5. 10. & 16.

3. *Arg.*

[b] *Vide* Aug. Marlorat. in locum.

the light of the Spirit, and by vertue of Chriſts interceſſion: for you ſee the truths which are of Chriſts purchaſing of his Father, to be unvail'd unto us, they are renewing, inflaming, and ſanctifying truths.

4. *Arg.* [c] *Chriſtus ex inimicis facit amicos quibus omnia patris myſteria arcanaque aperit atque exponit, ut nihil ignorent earum rerum quas filios noſſe oportet.* Bullingerus in Joh. 15. 15.

Again Chriſt (as a Prophet) teacheth onely his friends, [c] *John* 15.15. *I have called you friends,* ſaith Chriſt, *for all that I have heard of the Father, I have made known unto you,* Chriſt doth freely unboſome himſelfe to his friends, but he ſpake in parables to his Diſciples, *leſt others ſhould ſee with their eyes, heare with their eares, and ſhould be enamoured with thoſe myſteries, and Chriſt ſhould heale them.* A ſad place, *Mark* 4, 11. 12. *No man can ſee and know the Father, but the Sonne, and he to whom the Sonne will reveale him,* but the Sonne reveales him to none but his friends; every one is not let in to ſee this ſight, but the dore is ſhut againſt them. Now who are the friends of Chriſt, but ſuch as feaſt with him, *Cant.* 5. 1. ſuch as have boſome communion with Chriſt, and ſweet embraces from him? They that having taſted Divine ſweetneſſe ſtrike an eternall league with God? Now ſuch onely ſhall be taught of Heaven?

Arg. 5.

And ſo thoſe that have a filiall feare of God, are numbred among his Diſciples, *Pſal.* 25. 12. *What man is he that feareth the Lord*

Lord? Him ſhall he teach in the way that he ſhall chuſe. And at the 14. verſe, *The ſecret of the Lord is with them that feare him.* He unlockes his Cabinet to ſuch, and to theſe he ſhewes his rich jewels of truth. [d] Now the originall of filiall feare is the taſte of his goodneſſe and ſenſe of his love, when the ſoule being tempted to grieve him, ſaith, He is ſo great I dare not diſpleaſe him, and ſo good I feare to forfeit him, how can I doe this wickedneſſe, and ſin againſt my God, a God in covenant with me? Get you hence, *What have I to doe any more with Idols?* A man fears not to hazard the loſſe of that in which he never taſted any ſweetneſſe or goodneſſe.

[d] Juſtice may have the knee of feare, but onely mercy her heart.

Once more,

The promiſe of knowledge is made to ſuch as obey God, *John* 7.17. [e] *If any man will doe his will, he ſhall know his doctrine.* Now they onely doe the will of God that have taſted his goodneſſe. Others may obey the lawes of men, or a clamorous conſcience, not Gods will becauſe it is his will, &c.

6 Arg.

[e] *Et nos componamus ad obſequendum Deo; Id ubi factum fuerit, facilè quid verum quid falſum judicabimus.* Brentius in Joh. 7. 17.

By all which you ſee, that they onely that taſte, can ſee God and his goodneſſe. Now to the improvement of this poynt.

1 Uſe.

1. This diſcovers the true reaſon of that ſmalneſſe of knowledge, and that little inſight into ſpirituall things, that is in the world

world, nay in ſo glorious a light as wee have. Would you know why many ſoules are ſo dark? why men and women are *ever* [f] *learning, and never able to come to the knowledge of the truth?* why they grope at noon day, and are to ſeek in the knowledge of the truth? [g] The fault is not in the word, but in themſelves. The true reaſon is this, They endeavour not to get taſtes of God, they work not by Rule, they walk not according to the light they have received, they are vain, looſe, and earthly in their lives: This is the Reaſon why men heare Sermon after Sermon, and ſtill are ignorant, [h] why thoſe that *for the time ought to be teachers, want inſtructing in the very firſt principles of the Oracles of God, and are become ſuch as have need of milke, and not of ſtrong meat.* They walk not as the Starlight of Nature, and the Moon-light of Reaſon doth direct them, nor as the Sunlight of Scripture and example doth require them: they never had any taſte of God, any holy deſires and endeavours to pleaſe God.

[f] 2 Tim. 3. 7.

[g] *Non crimen Phœbus, noctua crimen habet.*

[h] Heb. 5. 12.

2 *Uſe.*

To mourn over thoſe that are filled with choyce ſpeculations, and bright notions in Religion, and yet ſee not God nor his goodneſſe at all, becauſe they [h] refuſe to taſte and try him and his wayes: They ſee truths, but not with a beleevers eyes, nor in his

[h] *Non in verbis ſed in factis res noſtræ religionis conſiſtunt.* Juſt. Martyr.

his light. A painter admiring a Landskip very plain, yet of rare workmanſhip, and hearing a ſilly fellow ask what worth hee ſaw in that poore piece, anſwered, Couldſt thou ſee with my eyes, thou wouldſt wiſh thy ſelf all eye, and be raviſhed with it. And ſo, could carnally minded men but ſee truths with a beleevers eyes, and in Gods light, Oh how would they love Jeſus Chriſt, and prize holineſſe? Well, theſe with all their knowledge are as tinkling Cymbals in the eares of God; which make ſowry muſicke without any diſtinction of notes.

[l] *Quanto plus & melius ſcis, tanto gravius inde judicaberis, niſi ſanctius vixeris.* Chryſ.

They ſay wee ſee, and therefore their ſinne remaines: but *John* ſaith, they are downright lyars, *1 John 2. 4. He that ſaith, I know him, and keepes not his commandements, is a lyar, and the truth is not in him.* He that ſaith, I [k] know God, and yet takes no delight nor joy in God, is the loudeſt lyar under heaven; for he knowes not God at all as he ought to know him, and *as the truth is in Jeſus.* And ſurely the loweſt and hotteſt place in hell is kept for theſe, they *ſhall bee beaten with many ſtripes*, and laſht with whips of Scorpions, that *knew their maſters will and did it not. Sapientes ſapienter deſcendunt in infernum*, ſaith *Bernard*, they ſhall be damned with a witneſſe, and curſe the time that ever they heard of Chriſt,

[k] One day God will require of men, *non quid legerint, ſed quid egerint, nec quid dixerint, ſed quomodo vixerint.*

Bernard. Rom. 1. 21. 24.

or

or knew his wil, for this wil add unto their plagues.

3. *Uſe.*

3. The main thing will be to ſearch and enquire, whether we ſo ſee, as withall to taſte Gods goodneſſe, viz. whether our viſions are of the right complexion yea or no.

1 *Character.*

[1] Such as had lived long without making progreſſe in knowledge, were called by *Philo* very properly, *Longævi pueri*, E. Cowper on Pſa. 119. 9.

First, doe you thirſt after [1] more knowledge, and lye panting for clearer viſions of God? This you could not doe, but that you have taſted Gods goodneſſe, and ſo long to ſee and know, and enjoy more of it, *Pſal.* 119.97. *Oh how I love thy Law, it is my meditation all the day.* And at the 99. *v. I have more underſtanding then my Teachers.* How came *David* to bee continually meditating of the Word, and getting more and more knowledge of God? Why he loved the Lord ſo as could not be expreſſed. Oh how I love him! Hee had taſted divine goodneſſe, and ſo came to ſee ſo much of God. But ſee 1 *Pet.* 2. 2, 3. *As new borne babes deſire the ſincere milk of the Word, that you may grow thereby, if ſo be you have taſted that the Lord is gracious.* q.d. Elſe I ſhal in vain preſſe you to labour for more knowledge: for wicked ones [m] deſire not the knowledge of God, or his wayes, *They love Darkneſſe rather then Light*, ſaith Chriſt.

[m] Job. 21. 14.

Se-

Secondly, is thy knowledge experimentall? Then haſt thou taſted God. Brethren, the knowledge of a formall profeſſor, or nominall Chriſtian, is much like the ſpeculative knowledge of a Geographer, that ſits in his dry chamber & warm gown, looking on a Map of the world, or turning his Globe, where he beholds the Rockes and Streights without any danger or feare; with his finger and nimble wit, he flies over the moſt boyſterous and tempeſtuous Seas, and now is in pleaſant Countries, rich Mines, ſpicy Gardens, but all this in fancy, not fruition: [n] So it is with a formall Profeſſor, he gathers all his knowledge out of bookes, diſcourſes and Sermons, nothing by experience: Whereas a true beleever, as hee can diſcourſe of the joyes of heaven, ſo hee clearly ſees them (with *Stephen*) by the eye of Faith, and ſenſibly feedes on them by the power of hope; he ſtands not on the ſhore, obſerving the tempeſtuous ſeas and temptations in which others toyle, but himſelfe is miſerably toſſed too & fro, and turmoyled in the tempeſt, and by the grace of God he gets through all, and is more then conquerour. He doth not onely read of Cryſtal fountains, ſpicy Iſlands, and rocks of Diamonds but he himſelf is inriched & inveſted with them, and his ſoule is filled with ſpirituall ſweet-

2 *Character.*

[n] *Quam multi ſunt qui ſermone valent & loquuntur, non tamen ſale cœleſti conditi ſũt, recẽſent q; multa de menſa regiâ quorum nullum adepti ſunt guſtum.* Macarho. 16.

ſweetneſſe. Is thy knowledge thus experimentall, as *Jobs* was, ° *Job* 42.5. *I have heard of thee by the hearing of the eare, but now mine eye ſeeth thee. i. e.* Moſt of thee, *Job* had knowledge afore; but now in his trials and afflictions he was taken off from the world, and taſted communion with God more then ever, and now he ſees God by a clearer light. *Ah now mine eyes ſee thee. q. d.* My ſoule was in a miſt till now, but now I have clearer viſions of thy glory and ſplendor.

° *Titelman* reſtrains it to a bodily ſight of God appearing then in a viſible ſhape, but others ſay it deſcribes celeſtiall viſions & appearances of Chriſt to the ſoule.

3. *Charact.*

Thirdly, is thy knowledge diffuſive? Art thou informing others, and doing all the good thou art able, that ignorance may be cudgel'd out of mens mindes, and that ſome chink may be opened to let in the light of the Goſpell? Is this thy deſigne, endeavour and delight? Then ſurely thou haſt taſted and ſeen God in his goodneſſe, P *Prov.* 10.21. *The lippes of the Righteous will feed many.* Others monopolize knowledge to themſelves, leſt others ſhould outſtrip and darken them; but (mark) *the lips of the righteous will feed many.*

P *Vide* Thom. Cartwright, & Dr Jermin on Pro. 10. 21.

'Tis a table furniſhed, not with earthly, but heavenly dainties, and 'tis a free table, ſuch as come, are welcome. *David* (ſaith *Gregory*) prayes for a *Dore*, not a *Barre*, (*Keep, O Lord, the Dore of my lips*) Now a *dore* ſaith

q *Oſtium non obſtaculũ, quia oſtium & clauditur & aperitur*, Greg.

(ſaith the Father) is both ſhut and opened, and therefore though the lips of the righteous be ſhut, that no hurtfull thing come forth, yet they will open alſo in a free hoſpitality, whereby to feed many. *Philip* having taſted communion with Chriſt, was not contented to ſee Chriſt himſelf, unleſſe he call *Nathanael*, ſaying, [r] *Come and ſee*; and the [ſ] woman of *Samaria* calleth her kindred to ſee the worlds Saviour. This is the nature of ſpirituall knowledge, that is accompanied with taſtes of Gods goodneſſe, [t] *They cannot but ſpeake the things that they have heard and ſeen.* They *beleeve and therefore ſpeak.* *Socrates* (an Heathen) knowing there was but *one God*, ſaid in his Apology for his life, that if they would give him his life on condition to keep that truth to himſelfe, and not to teach it to others, he was reſolved rather to dye, for he would not promiſe that (*viz.* ſilence) which hee knew himſelfe unable to perform; for hee could not bury ſuch a truth by ſealing up his lips; much leſſe can they that ſee truth by a clearer light, keep it to themſelves, like new wine it muſt have a vent.

r John 1.45.
ſ 4.28.

[t] *Latum diſcrimen inter corporalia & ſpiritualia bona, nam ſi quis reperiret in agro aliquo theſaurum, eo ſolus uti vellet, nec cuipiam patefaceret.* Muſculus in John 4. 28. *At veræ Chriſti cognitionis natura eſt, ut qui eam nactus fuerit nihil habeat prius quam plurimis eam communicare.* Martin Bucerus. *Neque enim ſepulta & otioſa jacere poteſt in fidelium cordibus Dei cognitio quin ſe apud homines proferat.* Calvinus.

Fourthly,

4. *Charact.* Rom. 14. 5.

Fourthly, is thy knowledge backt with full aſſurance and ſtrong confidense (I ſay not in all things at all times.) This ſeeing hath taſting joyned with it. 1 *Joh.* 2. 3. *Hereby we know that we know him, if we keepe his commandements.* q. d. If we taſte communion and take delight in him & his wayes, then our knowledge will be backt with full aſſurance. *Though an* [u] *Angel from heaven preach any other doctrine, let him be accurſed,* ſaid zealous *Paul,* that knew whom and what he had beleeved, and reſolved not to be cheated of truth: But now an hypocrite may know and take up many things on truſt, and at laſt begin to beleeve them; but yet notwithſtanding they are cleare and ſtedfaſt, and fully reſolved in nothing, but [w] are *driven about with every winde of doctrine*; and dance after any pipe that playeth, (ſaith holy * *Bayn.*) See *Prov.* 14. 15. *Heb.* 13. 9. We may juſtly feare theſe never received truths *in the love of them,* they never taſted Gods goodneſſe.

[u] *Paulus meras flammas loquitur tamq; vehementèr ardet ut incipiat etiam quaſi angelo maledicere.* P. Martyr. in Gal. 1. 8.

[w] *Deus enim verbum ſuum dedit in quo actis radicibus maneamus immoti; homines autem huc & illuc ſuis figmentis nos abducunt.* Calvinus in Eph. 4. 14. *Circumferri ergo omni vento doctrinæ eſt ad quamvis doctrinam oblatam de ſincerâ ac verâ doctrinâ, addubitare, eſt ſeduci nunc his nunc aliis doctrinis.* Eraſmus Sarcerius. * P. Bayn on Eph. 4. 14.

5. *Charact.*

Fiftly, art thou [x] humble in the midſt of light and gifts? Doth thy knowledge beat down pride and conceitedneſs and frowardneſſe, and make thee patient, humble, and

[x] *Altiſſima flumina minimo ſono labuntur.* Q. Curtius. l. 7.

and teacheable in heavenly things; Theſe are celeſtiall viſions, *James* 3. 17. *The wiſdome that is from above, is firſt pure, then peaceable, gentle and eaſie to be intreated, full of mercy, &c.* q. d. There is a wiſdome or viſion that is not from above, and that is *earthly, ſenſuall and devilliſh*, full of envy, ſtrife and unquietneſſe; Pride is a vayle before their eyes, that they cannot ſee God: But the wiſdome that comes from above, a ſparke falling from the father of lights, that's accompanied with meekneſſe and [y] humility. See *Job* 42. 6. *Now mine eyes ſee thee, therefore I abhorre my ſelfe in duſt and aſhes*, q. d. Lord now I begin as through a crevice to diſcover thy purity and beauty, I cannot but abhorre my ſelfe for all the unſutableneſſe, and defilement that cleaves to me, when I ſee how unlike I am unto thee! &c.

But now if men vapour and count themſelves above ordinances, and begin *to deſpiſe propheſying*, theſe never taſted, neither doe they rightly ſee God, or any thing of God. 1 *Cor.* 8. 2. *If any man think he knows any thing* (alas! poore heart I pity him) *for he knows nothing as he ought to know, but if any man love God, the ſame is knowne of him* [z]. Intimating that ſuch as boaſt of their knowledge, know nothing aright, and never loved God nor taſted his goodneſſe.

[y] Vide *Titelmannum in locum.*

[z] *Epicurus* ſaid that he was the firſt man that ever diſcovered truth, who yet in many things was blinder then a beetle; But *Socrates* cryed this one thing I know that I know nothing. *Trap.* on 1 *Cor.* 8. 2.

6 Charact.

Sixtly and laſtly, doth thy knowledge better thee, and make thee ſtill more holy and more heavenly? This knowledge is right, thou haſt at once taſted and ſeene God. a See 2 Cor. 3. 18. *But we with open face beholding in a glaſſe the glory of the Lord Jeſus, are changed into the ſame image from glory to glory.* When the ſoule begins to ſpy Chriſt, and views his beauty in the cleare cryſtall glaſſe of the Word, by a ſtrange metamorphoſis, 'tis ſuddenly turned into the ſame image, whilſt certain ſparkles of his glory are ſhed in upon the heart.

a *Nam evangelii doctrina vivum eſt ſpeculum in quo Chriſti effigiem contemplantes in eam transfiguramur, & ubi non adeſt pura conſcientia non niſi inane ſcientiæ ſpectrum eſſe poteſt.* Calvin. in 1 Joh. 2. 3.

You ſee the right viſions of God are tranſforming, bettering, beautifying viſions, as the pearle by the often beating of the Sunbeames upon it becomes radiant; An orient ſplendor ſhines on that ſoule that hath ſeen Chriſt.

4. Use.

4. Can they onely clearely ſee that have taſted God and his goodneſſe? then it concerns us all to labour for ſuch diſcoveries of God as may have a witneſſe within us, even for experimentall knowledge in the things of heaven; Others may fill their heads with metaphyſicall notions in divinitie, as the Schoolmen that weave it into cobwebs, but a little ſanctified knowledge will goe a great way; b The Sun is not ſeen but by his own beames: Say with *David*: *In thy light we ſhall ſee light.* What ſaid

b *Non omnes qui divina eloquia legũt, quæ in illis admirãda ſunt conſiderant, niſi qui cœleſti ſplẽdore & gratiâ potiuntur.* Baſil.

Father

Father? Methinks I ſee great Doctors and profound Rabbies, with all their ſpeculations crowding into hell to be *beaten with many ſtripes*, whilſt ſilly old women with a little ſanctified knowledg of God in Chriſt drop in at heavens gate, and are crowned with Diadems! Oh that all of you could ſay to me as the Woman of *Samaria* her friends whom ſhe called out to Chriſt, ſaid to her, [c] *Joh.* 4. 42. *Now we beleeve, not becauſe of thy ſaying, for we have heard and ſeene him our ſelves, and know that this indeed is the Chriſt, the Saviour of the world.* Mark, when they had once taſted communion with the Meſſiah, they clearely ſaw and knew him, no longer now by heareſay, but ſweet experience. We may riſe up early, and goe to bed late, to unfold divine myſteries for you, and wee may open the gloricus things of eternity to you, but till you will take up your Bibles, and look more narrowly into theſe things, and like noble *Bereans, ſearch the Scriptures*, whether that which we deliver be ſo or no [d], till you will down upon your knees and ſeek God in ſecret for light, and endeavour to live up to received light; ſurely all our paines is but ploughing of a rock, or a watering a dry & rootleſſe ſtake in the hedge, which will never be fruitfull; ſome chaos of confuſed notions may ſwim in your heads, & you may think you know

[c] *Iſta non ideò dicũtur, ut miniſteriũ mulieris hujus quo bonè ſuerãt uſi, contemptum fuiſſe intelligamus; abſit; ſed ut extollãtur ea quæ ex ipſo Chriſto audierant, ſupra teſtimoniũ mulieris*; Ita Muſculus in Joh. 4. 42. q.d *Parcius tu quidem prædicaſti de Jeſu, quam ipſa habet res.* Bullingerus in Loc.

[d] *Auſtin* beg'd of God that if it were his pleaſure *Moſes* might come unto him to tell him the meaning of ſome Texts in *Geneſis*. Doe thou call out for his Spirit, he can beſt teach thee. When *John* wept much, Chriſt opened the book ſea-

led with ſeven ſeales. *Rev.* 5. 4, 5.

enough, but as ſure as the Lord is in heaven, and you will nere come there, if you paſſe away in this golden dream, you'll never have full, diſtinct, and cleare knowledge of God, and the myſteries of ſalvation; for till you taſte you can never ſee how good the Lord is.

5 *Uſe.*

[e] *Eadem ratio contrariorum.*

Laſtly, by the rule of contraries, which alwayes holds true [e]; As you cannot ſee unleſſe you taſte, ſo likewiſe you cannot taſte unleſſe alſo you ſee ſomewhat of God; without ſome taſting there's no cleare viſion, and without ſome knowledge there's no right taſting. The will and affections boyle up as the underſtanding is inlightned and principled, for *Ignoti nulla cupido*, a man cannot let out his deſires after unknowne things. Sound knowledge bree is holy affections, and enkindles heavenly deſires after God. We muſt firſt diſcover ſome want of Chriſt, and worth in Chriſt, ere our hearts can bray and pant after him. [f] See *John* 4. 10. *If thou knewe ſt the gift of God,* ſaith Chriſt to that woman, *and who it is that ſaith, give me to drinke, thou wouldſt have long'd to be taſting of his living waters that now ſpeakes to thee.* So that no ſeeing or knowing, no taſting; they are loving twinns that are never aſunder; the ſoule muſt have a glimpſe of God, or it can never taſte his goodneſſe. One that is blinde may yet feed heartily,

Ignoti nulla cupido.

[f] *Simul admonet Chriſtus quam efficax ſit bono ſui ſuorum cognitio, utpote ad ea expetenda nos ſtimulat, animoſq; noſtros accendit: Si ſcires, inquit, peteres.* Calvinus in Joh. 4. 10.

heartily, but not ſo here, for our [g] zeale muſt be according to knowledge, *Rom.* 10. 2. elſe we ſhall be like a ſmall ſhip without ballaſt, or fraught, but with mighty ſayles, which is ſooner either top-led over, or daſht againſt a rock; zeale without knowledge is like a ſtring in an Inſtrument over-ſtrained beyond the proportion of ſound wherein is harmony, which makes a ſqueaking and unpleaſant noyſe; & 'tis uſually compared to fire, not on the hearth, but in the middle of the roome, which inſtead of roaſting the meat may burne the houſe; or to mettle in a blinde horſe, which makes him ruſh againſt the wall and hurt his rider.

Blind devotion (in Papiſts and others) God abhorres, therefore wee muſt ſee and know God in ſome meaſure, or we can never taſte him and ſavour ſpirituall things aright: But when the day-ſtarre begins to ariſe in our minds, this glimmering light breeds in us an unſpeakable refreſhing and *gladneſſe of heart in Gods preſence, and it ſets a mans ſoule upon a conſtant wondring at the glory of the things revealed: The man ſees in a mirrour, he ſees and admires, he ſees and rejoyceth, nothing more tranſports and raviſhes the heart, then viſions of God ſmiling in the face of Chriſt.

Thus you have heard that as a man cannot ſee unleſſe he taſte, ſo he cannot taſte

[g] *Elu-Parr* on Rom. 10. 2. Pag. 122.

1. A zeale according to knowledge. *Exod.* 32. 27. 1 *Reg.* 18. 40. 2. Not ſo, in *Philip.* 3. 6. 1 *Tim.* 1. 13. *Acts* 13. So *Latimer* ſaith before his cõverſion he was a moſt fiery and obſtinate Papiſt.

* *Gaudere niſi ſapientẽ negãt Stoici.* Aug. de Civ. Dei. Lib. 14. Cap. 8.

Concluſio.

unleſſe he ſee God, both muſt goe together, and therefore content not your ſelves with one, unleſſe you have the other, *what God hath joyned together, let no man ſeparate.* Taſte and ſee how good the Lord is. Taſting without ſeeing will be blinde devotion, ſeeing without taſting will be naked ſpeculation, taſting and ſeeing together will be ſincere converſion.

5. *Doct.* The Lord is exceeding good unto all his people, yea he is goodneſſe[h] and perfection, and ſweetneſſe it ſelfe.

Davids argument to prevaile with you to taſte and ſee God, is drawne (you ſee) from the goodneſſe and ſweetneſſe of God; ſo then this is our laſt poynt which is few words, but full of matter, *God is good.*

See it proved from inſpired and heathenish quills.

1. The Scripture in every leaſe confirmes it, *Pſal.* 119. 68. *Thou art good, and doeſt good.* Thou art good in thy ſelfe, nay goodneſſe it ſelfe, and an overflowing fountain, as thou art, ſo thou doeſt good. The Lord beſt knows his own excellencies. See *Exod.* 34. 6. God proclaim'd himſelfe, to be *mercifull and gracious, abundant in goodneſſe and truth,* &c.

2. [i] The very Heathens maintaine this poynt, in calling God *Optimum, Maximum,* that is, the beſt and greateſt; ſo *Tully* moſt fre-

[h] *Suavitas & Bonitas Dei, quam in Chriſto ſentimus alicere nos debet.* Calvin. in 1 Pet. 2. 3.

[i] *Deus opt. max. & quidē ante Opt. quā max. quia melius eſt*

frequently: *Plato* call'd him the horn of plenty, and the Ocean of beauty, without the least spot of injustice. *Socrates* saith, God is the best and happiest good, and the neerer we come to his likenesse, the better and happier are we. *Seneca* up and down his Epistles goes very farre in this poynt, so that he is called by some Divine *Seneca*; A man may prove it philosophically that God is good. 1. God is the chiefe being, and therefore the chiefe good, because Entity (or being) and goodnesse are termes convertible. 2. Among the creatures there are found many things good, therefore much more is their Creator good. *Quicquid enim in effectu est, id longè præstantius in causâ invenitur.* 3. A thing is said to be good in that it is perfect, but God is essentially and absolutely perfect, *Ergo.* 4. The better a thing is, the more communicative 'twill be, for *Bonum est sui communicativum*, but God is ever making forth his goodnesse to the creature in creation and preservation. *Ergo.* 5. That is good which is the centre of all desires, so is God. *Deum omnia appetunt entia, non primo, sed quia esse appetunt*, saith *Scaliger*.

prodesse omnibus quam opes magnus habere. Tull. de Naturâ Deorum. Lib. 2. *Deus nullo uspiam modo injustus sed planè justissimus, nec ei quisquã similior inveniri potest, quã qui inter nos justissimus fuerit. Plato in Theæteto & in Timæo. Deus omnium optimus & fælicissimus, ad hujus similitudinem quo quisq; propius accedit hoc & melior & beatior dixit Socrates.* Rot. lib. 3. Apoph. *Seneca passim in Epistolis, & in libro de Beat. Vita ca. 20. & in lib. 4. de Benef. cap. 28.*

Bonum est a quo omnia pendent, quodq; omnia appetunt, accipientia ab ipso principium, ejusq; penitus indiga, ipsum vero nullius egenum, ipsum sibi sufficiens, nihil penitus appetens, mensura omnium atq; terminus. Plotin. lib. 8. Ennead. 1. c. 2. *Deus bonus, imo ipsum bonum est, nec aliud quicquam præter bonum.* Trism. ser. 2. Pimandri.

But

But now to pitch on ſome particulars. We will enquire. 1. What this goodneſſe of God is? 2. How it may be illuſtrated and ſet forth.

1 *Enqu.* What the goodneſſe of God is.

To the firſt I anſwer, Goodneſſe is the perfection of things for which they are deſireable. *Perfectum id eſt cui nihil deeſt*, That is perfect which wants nothing, God is thus good.

His goodneſſe may be thus deſcribed.

It is a communicable attribute, whereby the divine eſſence is in, and of it ſelfe, merciſull, good, liberall, and bountifull, communicating good to the creature[k]; yea to ſpeake properly, God is goodneſſe it ſelfe, for there is no accident in God, whatſoever is in God is God; for God is ſuch as that whatſoever is in him is eſſentiall, ſo that goodneſſe is God, and God is goodneſſe. *Pſal.* 144. 2. *My goodneſſe*, ſo he calls the Lord.

[k] *In Deo nihil eſt quod non eſt ipſe Deus.* Zanch.

2d *Enqu.* To the ſecond Enquiry I anſwer, the goodneſſe of God may be illuſtrated & ſet forth by ſeven Epithites.

1 *Epithite.* Univerſall good. *Pſal.* 145. 9. *Luk* 6. 35.

1. 'Tis ſo communicative, that he is a generall and univerſall good. *Pſal.* 145. 9. *The Lord is good to all, and his tender mercies are over all his works. He is kinde to the unthankfull, and unto the evill*, Luk. 6. 35.

Good

Good to his enemies, yea to all his creatures, *good to man and beaſt.* Pſal. 73. *The whole earth is full of his goodneſſe*; In their creation he made all things perfectly good in themſelves, and relatively good for ſome uſe to others; In their[1] ſuſtentation he continually preſerves and governs them; all their life and motion comes from him; The young ravens take of his bounty, he openeth his hand and all the creatures are ſatisfied, *he cauſeth the Sun to ſhine and rain to fall on juſt and unjuſt.* Thus you ſee he ſcatters common beames of his goodneſſe o're the whole creation, &c.

[1] *Vide* Marlorat. in Mat. 5. 45.

Nay to ſhew that God is indeed an univerſall good, let me tell you the very devills and damned in hell do partake of his goodneſſe. For if God be infinite,

[m] Genebrard. in Pſal. 145. 9.

1. In wiſdome, to deviſe ſtill greater and crueller Torments, if he pleaſe.

2. In power, by ſtrong hand to put them, when he will, with eaſe, into execution.

3. In juſtice, eternally and infinitly to puniſh ſin committed againſt it, there being ſufficient foundation of guilt in the creature to cleare and juſtifie God in his proceedings. Then it is evident he could inflict ſorer puniſhments on the damned, then he now doth; for then a thing is infinite when it hath no end, but hath ſtill a farther ſtep to goe. *Ergo*, &c.

Object.

Object.

Obj. I but 'tis ſaid, they ſhall have *judgement without mercy*, Jam. 2. 13.

Sol.

Sol. Tis called *judgement without mercy*, in two reſpects, Duration, and Apprehenſion.

1. [n] In Duration: For they ſhall never to eternity be eaſed of the leaſt jot of that puniſhment once inflicted on them.

2. In Apprehenſion, becauſe the greatneſſe of their inſufferable torments, doth ſwallow up all ſenſe of mercy, and make them think the Lord could not inflict ſorer puniſhments upon them.

Queſt. But wherein can the Devils partake of this goodneſſe?

Anſ. Why in three things, Being, Mitigation, and Employment.

1. In their very Being, not onely in reſpect of their firſt eſtate, [o] when in the beginning of the world, they were made glorious creatures, ſpirituall, immortall, intellectuall, free, holy, wiſe, powerfull, and the inhabitants of Paradiſe, capable of ſeeing God clearly: But alſo in their preſent condition, they are his Creatures; for he made them Angels, though not He, but ſin made them Devils, and their Being is continued from God, and ſome [p] godly learned have maintained Condemnation to be a leſſe evill then Annihilation.

2. In mitigation of their deſerved puniſhment:

[n] *ubi mors ſine morte, finis ſine fine, defectus ſine defectu, quia & mors ſemper vivit, & finis ſemper incipit, & defectus deficere neſcit.* Greg. mor. l. 9. c. 47. *Vide I. Yates* modell of Divinity, p. 58. & Aug. de Civ. Dei, l. 21. c. 3.

[o] Coloſſ. 1. 16. In the beginning of time not the beginning of eternity. *Amb. Hex. l.* 1. c. 4. *Aug. de Civ. Dei, l.* 11. c. 32.

[p] Dr. *Twiſſe* lately Prol. to the Aſſembly of Divines; now in glory.

niſhment: For certain it is, they are not puniſhed according to the height of that meaſure of puniſhment which their ſinnes have merited, and Gods wiſdome, juſtice, and power could inflict upon them. For their heynous offence [q] deſerved not one Hell onely, but a thouſand hells, becauſe in ſo high a State, without any temptation. [r] *Matth.*8.29. And the evill Spirits cryed out, *Art thou come to torment us before the time?* Whence we may conclude, there is a time comming when the Devils ſhall bee more tormented then they are as yet.

[q] Albin. quæſt. in Geneſ.

[r] David Dixon in expoſition on Mat. 8.29.

3. In Employment, and in reſpect of their miniſtery, [s] becauſe the chief mirth of Devils is to doe miſchief, & they are moſt pleaſed when God doth uſe them to try the good, or fry the wicked; or if his mercy doe not extend to them in this employment, yet it is undoubtedly ſhewed in them, by bringing light out of darkneſſe, in uſing ſuch impious and bad Agents for effecting of his good ends. And thus the Lord ſuffered Satan to perplex *Job* for his [t] good, though there might be in the Devill a will to deſtroy: *But all power is of God*, Rom. 13. 1.

[s] *Dæmones ſunt ſpiritus nocendi cupidiſſimi, à juſtitia penitus alieni, ſuperbia tumidi, invidentia lividi, ſallacia callidi.* Aug. de Civ. Dei. lib. 8. cap. 12.

[t] Lombard Sent. l. 2. diſt. 44.

Thus you ſee the very damned and Devils partake of Gods goodneſſe, and that there is no place that can bee imagined, wherein there is not ſome impreſſion of Divine

Divine goodneſſe: And therefore well might *David* ſay, *The Lord is good to all, and his tender mercies are over all his* u *workes.* When he plagues us, 'tis leſſe then our iniquities deſerve: for God pitieth his own works even then when he puniſhes ours, i.e. our ſinnes. * If *Paul* being but one poore veſſell, was ſo richly laden with Divine goodneſſe and patience (as 1 *Tim.* 1. 16.) how is this great Bark of the world then fraught?

u God was but 6 dayes in making the world, 7 in deſtroying one Citie *Jericho.* Chryſ. w *Tho. Goodwin.* Aggr. of ſinning againſt knowledge & mercy. p 97.

2. *Epibite.*

2. As Divine goodneſſe is univerſall to all, ſo it is a ſpeciall and peculiar goodneſſe to the elect, 1 *Tim.* 4. 10. He is the Saviour of all (*viz.* in a common way of providence he doth good unto all:) but he is x eſpecially good to believers. His peculiar goodneſſe to them appeares in his electing love, and chuſing them from eternity out of the maſſe of corruption, to be choſen veſſels of his mercy, and *all ages muſt wonder at his kindneſſe to them in Jeſus Chriſt.* Ephes. 2 7. Theſe he inwardly and effectually calls to himſelfe, and having purged and ſanctified them, he adornes them with all the Jewels of grace, and makes them *a peculiar people, zealous of good workes*; he forgives all their unkindneſſes, and *who can tell how oft he offends?* He ſweetens and ſanctifies all their afflictions, and gives them communion with himſelfe in all conditions; and finally, receives

x *Quibus non tantum dat corporalia bona, ſed etiam ſpiritualia, fidem, ſpem, patientiam & cõſtantiam, reſtatur functos vere eſſe curæ Deo, non neglegi cos omnino,* Luke 12. 6. Aug. Moderat in 1 Tim. 4. 10

ceives them up into the clouds, to be in his boſome for ever. Incomprehenſible is his ſweetneſſe and indulgence to his own people, he is exceeding courteous and affable to them; he rayes forth the diſcoveries of peculiar love on them, which makes *more happy then when corn, wine, and oyle increaſeth*, and hereby they lead heaven on earth. [y] Now this is childrens bread, and Dogges may not eat of it; he gives outward bleſſings to the worſt, not in love, but as one flings a bone to a dogge. When [z] *Cyrus* gave *Artabazus* a cup of gold, and *Chryſanthas* a kiſſe (in token of ſpeciall favour) *Artabazus* complained that the cup he gave him, was not ſo good gold as the kiſſe he gave *Chryſanthas*. [a] Why ſo a Chriſtian rejoyces more in the ſweet kiſſes of Chriſts lips, for ſo are the pledges of divine love termed, *Cant.* 1.2. I mean with true ſpirituall bleſſings, then if hee ſhould give him all the treaſures of the world: [b] To be able to ſay, *God is mine*, is better then a thouſand mines of gold, *Pſal.* 144. 15.

3. God is an Independent good. Indeed there is no other Independent Being, though this name be given to ſome: God onely is independent, and hath all in himſelfe and from himſelfe, without reference to others, or being beholding to any for what he is or hath, *Pſal.* 16. 2. [c] *O my ſoul, thou*

[y] *Luce ſolis, vitali ſpiritu, terræq; alimentis omnes communiter fruuntur, ſed benedictio quæ in Chriſto ſperanda eſt panis filiorum.* Calv. in Mat. 15. 26

[z] *Xenophon.*

[a] *Cœli & terram bonitate implevit, ſed panis dicitur quicquid ad filiorum adoptionem ſpectat.* Calv. ut ſupra.

[b] Dr *Stoughton* in his choyce Sermons.

3d *Epithite.* Independent good.

[c] *H. Ainſworth* in Pſal. 16. 2.

thou haſt ſaid unto the Lord, My goodneſſe extendeth not unto thee. The Chaldee reades it, *My good is not given but of thee.* But the Seventy thus, *Of my goods thou haſt no need*; [d] with which your tranſlation ſuits, that ſaith, *My goodneſſe extendeth not to thee. Can a man be profitable to God* (ſaith *Eliphaz*) *Job.* 22. 2. [e] And *if thou be righteous, what giveſt thou him, or what receives hee at thy hand*, ſaith *Elihu? Job* 35. 7. He is *Elſhaddai*, a God of all ſufficiency in himſelf. *If I were hungry, ſure I would not tell thee*, ſaith God, *for the world is mine, and all the fulneſſe thereof*, Pſal. 50. 12.

[d] *Nihil jubet quod ſibi prodeſt.* Auguſtin.

[e] *Non accedet Deo quicquam utilitatis ſi innocentia vitam egeris, ſicut è contrario nihil damni vel incommodi ex hominum impietate ille accipit.* Fran. Titelman in Job. 22. 2. *Bonorum enim noſtrorum ipſe non indiget; non accipit de domo noſtra vitulos neque de gregibus noſtris hircos: omnia ab ipſo habemus, ut noſtris donis vel bonis non poſſit in aliquo ditior evadere aut beatior, qui ex ſua natura ſibi eſt ſufficientiſſimus, nullius rei indigens vel indigere potens.* Idem in Job 35. 7.

[f] Thus you ſee God is an Independent good, he hath a bottomleſſe fountaine of goodneſſe within him, ſo that he needs not our praiſes, or ſervices, he is moſt perfectly bleſſed, and happy, and glorious in himſelfe, and all the creatures cannot add ſo much to his goodneſſe, or felicity, as a drop doth to the Ocean, ~~or a ſpark unto a Bonfire.~~

[f] *Vide* Doctor *Preſton* his new Covenant on Gen. 17. 1. pag. 27. & 158

Shall I need to illuſtrate and confirme this truth unto you? It may eaſily be done:

done: Conſider three things.

First, God was thus good and happy, and all-ſufficient, before the world was, or creature was; therefore on whom ſhould he depend? Pſal. 90. *Before the mountaines were made, or the hils were laid, from everlaſting thou art God.* He made the world, not that he had need of it, or any thing in it, but to communicate his goodneſſe, and to make known his praiſe. From eternity God was taken up with the ſurveyes of his own beauties and perfections.

Secondly, that [g] good which the creature hath, God muſt needs be the authour of it all: For, *what have we which we have not received?* 1 Cor. 4.7. 'Tis the Spiders Motto, *Nemini debeo*; for ſhe climbs up by a threed of her own weaving, and the matter of it is ſpun out of her own bowels. But even this creature, and all others, have their *eſſe* and *bene eſſe*, being and well-being from God. Wealth, beauty, and honour, &c. all from him; ſo that there is no room for boaſting, we may not *ſacrifice to our own net.* Now he muſt needs be ſufficient of himſelfe, that is ſufficient for all other things. [h] Nay,

Thirdly, that good and [i] perfection

[g] *Nemo hominum quicquam excellentiæ à ſeipſo habet.* Calvinus in 1 Cor. 4.7. *Nam nihil eſt aut donorum aut chariſmatum quod ſpiritui ſancto non debet acceptum referri, & quicquid in nobis eſt aut facultatis aut energiæ, id totum Dei depoſitum, animis noſtris commodatum,* P. Martyr in loc.

[h] *Nõ poteſt ſũmus rerũ conditor in ſe non habere quæ rebus à ſe conditis dedit quemadmodum ſol aſtris.* Hugo de anima. lib. 4. cap. 15.

[i] *Quicquid bonitatis in creatura reperitur id oportet eſſe ex Deo tanquã fonte omnis boni.* Idem in Matth. 19.17. *creata omnia perfectius ſunt in Deo quam in ſeipſo.* Dionyſ. de Divin. cap. 7.

that

that is in the creature, was firſt in God, and moſt perfect and good there. All was after the divine Image, *Gen.* 1. 27. they depend upon God as the effigies in a Looking-glaſſe on the face, which likewiſe was more perfect in the face before it appeared in the glaſſe. See *Jam.* 1. 17. *Every good and perfect gift comes down from above, & deſcends from the Father of lights.* Mark the ſimilitude: As beames flow from the Sunne, and are of the like nature, but were more perfect in the Sunne ere they flow'd there: ſo all the good which is in the creature, did not onely proceed from God as the Author and Creator, but was firſt in God; certain [k] rayes ſhooting from that *Sunne of Righteouſneſſe*, as Chriſt is called, *Mal.* 4. 2. Mans goodneſſe is but the beam, the image which is not ſo perfect as the Sun, or face; man may be good in the concrete, but the Lord is good in the abſtract.

By theſe three things you ſee God is no borrowed, but a moſt independent good in himſelfe, and that all the creatures neither do, nor can add to it. The bounty of Kings is but as that of the clouds, which though they ſhowre down plentifully, yet they firſt received all from the earth below them. Now GOD hath all in himſelfe, without any dependance on others, [l] but all things as they had their excellency from him,

[k] The *Platoniques* who yet were heathēs, held that whatſoever good is in the creature, it is but *ſplendor quidam ſummi illius boni.* A ſparkle or beam of that infinite goodneſſe that is in God. And they ſaid, that then only was the good wch is in the creature rightly uſed, when by it men learned to go up & return to the Creator. Bp. *Cowper* on Pſal. 119. 57.

[l] *Pulchrum cœlum, pulchra terra (& ſic pulchra anima) ſed pulchrior qui fecit illa.* Aug.

him, ſo they depend upon him for continuation.

4. God is a Free Good; the goodneſſe of God is free, and therefore it is frequently called *The grace of God.* Free grace and goodneſſe in God are all one. See 1 *Pet.* 2. *If yee have taſted that the Lord is gracious.* Divers think *Peter* hath reference to my Text, and ſo make goodneſſe and graciouſneſſe in God all one. Grace is nothing but the free favour and goodneſſe of God to his people. [m] Rom. 3. 24. *You are juſtified freely by his grace.* Now this excludes not only Gods eying, but our having any foundation of deſert in us, 2 *Tim.* 1. 9. *We are called not according to workes, but his owne purpoſe and grace.* And therefore *Iſai.* 55. 1. [n] you'l ſee God hath no impulſive moving cauſe in him to doe us good, but onely his good will and pleaſure: for there he

4. *Epithite.*

m *Nullo enim noſtro merito, ſed ſua ipſius gratia, & ſuapte voluntate ſponteneaque beneficentia impulſus & commotus fecit hæc nobis Deus,* Gaſp. Megan. 2 Tim. 1, 9.

n *Quam ſitis inopes & exhauſti ſcio nec poſſe vos pretio tanti boni participes fieri exploratum habeo. Non igitur merita virtutum a vobis, ut ad me adeatis exigo, cum ſitis contaminati flagitiis & criminibus ſummis obnoxii, non munera pietatis atque ſanctitatis efflagito, cum ſceleribus innumerabilibus alligati ſitis non deniq; par & æqualis tantis bonis pretium poſco, cum fieri non poſſit, fidē tantum incenſam & incitatam requiro, ut eam non ſecundum debitum, ſed ſecundum amplitudinem gratiæ meæ remunerem,* Hieronymus Oſorius in Paraph. in Iſai. 55 1. pag. 200. *Dei gratia vocatur, quia gratis datur.* Aug. in Joan, *Quomodo eſt gratia ſi ex debito reddita?* Idem de Grat. Chriſt. cap. 23. *Niſi gratuita non eſt gratia.* Idem cap. 31. Iſai. 65. 1. 25. Hoſ. 14. 4.

freely invites us to partake of his goodneſſe and ſweetneſſe made out in Chriſt: *Ho! come, come, thirſty ſinners, buy wine and milk without money, and without price, hearken unto me, and eat that which is good, and let your ſoule delight in fatneſſe.* q. d. Taſte me freely, for I am good: Come monyleſſe, penyleſſe, meritleſſe ſoules, and worthleſſe, graceleſſe ſinners, here is mercy in a Saviours boſome for you. You ſee all the good things of God are freely tendred to all ſinners without reſpect to any merit or deſert in men, which would eclipſe free grace, if not extinguiſh it. No, eternall life is *the gift of God*, not wages, but gift; not due, but free. 'Tis called a peny for the labourer, a crown for the conquerour; not that wee, but Chriſt hath earned it with good ſtore of ſweat and blood, and we by holy lives teſtifie the truth of our faith, which applies Chriſt; and God hath freely, yet firmly promiſed it, and ſo hath made himſelfe a debtor (ſaith *Auſtin*) ſo that ſtill God is a moſt free good.

5 *Epithite.* Abſolute and perfect.

5. God is an abſolute, ſutable, and perfect good unto the ſoule; Communion with God, and participation of divine goodneſſe and ſweetneſſe is a Chriſtians *Summum Bonum*, his chiefe good°. *Varro* collected out of the Philoſophers bookes 288 things, in which according to their ſeverall

° Sir *Robert Barkley* his *Summum bonum.*

ſeverall conceptions, they would place our *ſummum bonum*, mans chief good; And thus forſaking, or rather not ſpying the fountain *they digd unto themſelves broken ciſterns*, they ſhot wide and miſſed the mark, at which *David* aimed *Pſal.* 144.15. *Happy is that people that is in ſuch a caſe* (*viz.* incircled with all temporall bleſſings) *yea happy is that people whoſe God is the Lord.* So your Bibles read it, but the [p] Greek *Septuagint* tranſlates it thus: They count that people bleſſed that have theſe things, but I pronounce them happy, who have God for their Lord. Indeed to ſpeak the truth, God in Chriſt is not onely the chiefe, but onely good of the ſoule; as *Mat.* 19.17. [q] *There is none good but one that is God:* Chriſt as man puts by this Title; There is no abſolute compleat good but God; There is nothing the ſoule wants, but 'tis in God (there is a ſtreaming fountain of light and life in him) and there is nothing can fill and content the ſoule but God; give the childe rattles and cymballs, yet nothing will ſtill him but the breaſt; give the ſoule all the gewgaws and vanities of the world, and the riches of both the *Indies*, yet nothing will quiet the ſoule but God. The heart (ſaith *Hugo*) is little, yet it deſires great things, it cannot ſatisfie a bird of prey for its dinner, and yet the whole world cannot ſatisfie

[p] *Hen. Ainſworth* on Pſa. 144.15. P.185.

[q] *Mutabiles ſumus à bono in malum, & noſtra bonitas ad divinam collata, malitia eſt.* Theophylact in Mat.19.17. *In vetuſtis exemplaribus legitur, τί με ἐρωτᾶς, &c. Quid me interrogas de Bono? unus eſt Bonus.* Beza in locū.

fie it; And how is it poſſible the world, which is globular, ſhould fill the Triangle of mans heart? Some nooks and corners will be empty, it will ſtill range after further ſatisfaction, but God can make us lie down contented, and ſee heaven opened before us. In all other things there is ſome diſproportion, imperfection, or emptineſſe, but in God fullneſſe dwells, and there is no deficiency in him, [r] naked Chriſt can make *Job* on the dunghill happy; The [s] ſoule that hath God ſaith it hath enough, nay wiſhes ſhe may be able to manage her joyes, and that the heart may not be too little for the comforts, and ſo break as old bottles filled with new wine, which was *Davids* feare, *Pſal.* 119. 20. For,

6. God is a moſt deſireable and delectable good; for the object of the will is good, nothing can be good but it is deſired, and nothing is deſired but 'tis really or ſeemingly good [t]; Now if goodneſſe be that which all deſire, and if all deſires be bent upon goodneſſe, then it muſt needs follow that all undeceived Chriſtiãs (who formerly miſtook their good) muſt needs deſire God the author of all good, Chriſt is the deſire & delight of Nations. As *John* leaned in Chriſts boſome, ſo doe all beleevers, and they ſolace themſelves in his embraces: [u] *Auſtin* ſpake ſweetly, Thou O Lord, haſt made

[r] *Habenti Deum nihil poteſt deeſſe.* Cyprian

[s] *Perdiderat omnia illa quæ dederat Deus ſed habebat ipſum qui omnia dederat, Deum.*

6 Epithite.
Delectable good.

[t] *Beatitudo hominis eſt guſtus bonitatis Dei.* Scultetus in Pſal. 34. 6. pag. 272.

[u] *Feciſti nos domine propter te & ſemper inquietum eſt cor noſtrum donec requieſcat in te,* &c. Auguſt. confeſſ. lib. 1. cap. 1.

made us for thee (thou art the loadſtone of our hearts, and the centre of our joyes) our poore hearts are never at quiet till they reſt in thee, our ſoules hanker after thee, when ſhall wee fully enjoy thee? As the Needle in a Diall ſtill trembles till it ſettle in the North poynt, ſo with *Noahs* [w] dove, the ſoule hovers up and down till it reſt upon the Ark Jeſus Chriſt; ſaying with *David*, *Return to thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee*: now looſe thy ſelfe in a labyrinth of ſpirituall enjoyments. You ſee God is the moſt ſweet good, pleaſing and filling the ſoule with rich delight, and therefore here we are bid to taſte how good. *i. e.* how ſweet and delectable the Lord is; 'Tis uſually ſet out by [x] marrow and fatneſſe, to ſet forth his unconceivable ſweetneſſe. Oh there's amazing and raviſhing ſweetneſſe in the ſenſe of divine goodneſſe, that will drown all worldly ſweetneſſe (as the Sunne the Starres) and ſerve to uphold and revive the ſoule in the greateſt tryalls; This made the Martyrs to deny themſelves in all that is deare to fleſh and bloud, and embrace Chriſt and the ſtake together, for they were ſatisfied with divine goodneſſe, *Jer.* 31. 14.

w Of the ſending forth of this Dove, and of her returning unto *Noah* (whom Heathens name *Deucalion*) there is expreſſe mention in *Plutarch. Dialog. de Induſt. Animal.* This was a lively emblem of the ſoules reſting in Chriſt, who was typified by the Ark. *Ainſworth.*

x Pſal. 63. 5. Marrow and fatneſſe. Both words in the original ſignifie fatneſſe, and here [illegible] meant ſatiety of divine pleaſures, as Pſal. 36. 9. *Idem. Ornabit [illegible] opipare convivium conquiſitiſſimis epulis & vino puriſſimo atq; [illegible] catiſſimo diligenter extructum & omnes nationes invitabit qua[illegible]*

cum incenſâ fide convenerint, participes ſuæ clementiæ, atq; benignitatis efficiet. H. Oſorius in Paraph. in Iſaiam 26. 6. v. Pag. 80. *Vid.* Pſal. 65. 11. Iſa. 55. 2. *Me audite & eritis repente bonorum divinorum ubertate completi, animiq; veſtri præ rerum cœleſtium ſaturitate & copiâ, erunt ingenti gaudio cumulati.* Idem. Pag. 201. *Ignatius* the Martyr cryed, *Ignis, crux, beſtiæ, tota in me tormenta diaboli veniant tantum ut Chriſto fruar.* Drex. 12. Sig. Præd. Pag. 135.

7. *Epithite.* Eternall good.

7. and laſtly, God is an eternall good, a laſting and an everlaſting good. How often is this comfortable word repeated in the book of Pſalmes; *The Lord is good and his mercy endureth for ever*, Pſal. 100. 5. and 106. 1. Now God is an eternall good eſſentially and relatively, as the Schools diſtinguiſh.

1. Eſſentially he is α[y] and ω, without beginning or end, like a circle; Now God is goodneſſe who is thus eternall, and goodneſſe is the divine eſſence, therefore it muſt needs be as eternall as God. Some things have a beginning but no ending, as Angels and mens ſoules. Some things have no beginning and yet have an end, as the decrees in their finall accompliſhment; ſome things both beginning and ending, as all ſublunary things, but God and his goodneſſe have neither beginning nor ending.

y *Facile æternitas Dei evincitur. Nam* 1. *Deus eſt ſuum eſſe uniforme, ergo etiam eſt ſua æternitas.* Tho. Aquin. p. 1. q. 10. ar. 2. 2. *Sive motus ab æterno ponatur, quod dicit Philoſophus, ſive in tempore cœpiſſe aſſeratur, quod dicit veritas, perindè eſt ad æternitatem Dei commenſurandam.* Gerhardi Loc. Theolog. Tom. 1. pag. 120.

2. God

2. God is an eternall good relatively in reſpect of others to whom this goodneſſe doth peculiarly belong, and that two wayes.

1, *Ex Parte Ante*, looking to their election. *Eph.* 1. 4. *He hath choſen us before the foundation of the world.* No new thought can happen to the minde of God, for then he ſhould be ſubject to change, and therefore all his thoughts of love and goodneſſe muſt needs be as eternall as himſelfe; And as this is a wonderfull prop to beleevers in their greateſt tryalls; ſo the decrees of God are miſerably abuſed by ſome, as two Martyrs [z] *Bradford* and [a] *Philpot* with griefe obſerved.

[z] Acts and Mon. *fol.* 1653.
[a] Idem *fol.* 1505.

2. *Ex Parte Poſt*, Eying their Glorification, for as his purpoſes of doing good were without beginning, ſo his executions in beſtowing good are without end. *Pſal.* 117. 2. *His mercifull kindneſſe is great, and his truth endureth for ever*; and, *we ſhall be for ever with the Lord*, 1 *Theſ.* 4. 17. Eternity is the heaven of heaven [b]. When a thouſand millions of yeares are run out, heaven ſhall be the ſame, and the glorified Saints the ſame; Whom he loves once he loves unto the end: *Thou ſhalt ſee an end of all perfections under the Sunne*, but of Gods goodneſſe to beleevers there ſhall be no end.

[b] The Saints happineſſe in heaven, *nullâ rerum vicſſitudine tolletur vel minuetur.* Adam. Saſbout Hom. 2 in Gen. 3, 19. *Gaudium in fine, ſed gaudium ſine fine.* Bernard. de Diverſ. 19. *Amiantus* is a ſtone that can never be defiled

led. *Iſidor. Etym. lib.* 16. *cap.* 4. And *Amarantus* a moſt curious flower, that being gathered continues a long time freſh and greene. *Clemens Pædagog. in lib.* 1. *cap.* 8. Well, the Saints one day ſhall weare ſuch a crown as ſhall be ſtudded with the ſtone *Amiantus*, and garniſhed with the flower *Amarantus*. For *Peter* ſaith, *'tis undefiled and that fadeth not away*. 1 Pet. 1. 4. Trap.

1 *Uſe.*

Here is matter of reproofe, or rather lamentation. 1. Over ſuch as have lived without taſting this goodneſſe all their dayes; How many have waſted the greateſt part of their precious and irrecoverable time, and are ſo beſotted and taken up with outward things, good in their kinde and place, that to this day they are ignorant of divine ſweetneſſe, & have lived without any ſenſe of this goodneſſe ever ſince they were born. 2. Over all that ſinne againſt this infinite goodneſſe, theſe preſume upon God, and ſinne that grace may abound. Nothing is more common then to be drawn by the mercy of God to all licenticuſneſſe. Tell men of ſinne, and they tuſh at it[d]—Whoh! God is good, and Chriſt hath dyed, and at what time ſoever, &c. Thus the greateſt motive to obedience is made an encouragement to prophaneneſſe, but this will prove a ſad aggravation of all thy unkindneſſe, and abuſed patience will turne into fury. *Exod.* 34 6, 7. *He is abundant in goodneſſe, and will by no means cleare the guilty.* i.e. Obſtinate, impenitent wretches, that *deſpiſe his good.*

[d] *An quia Deus bonus eſt idcò tu malus?* Ambroſ. *Pravi cordis eſt idcò malum eſſe quia Deus bonus eſt.* Bernard in Cant.

goodneſſe [c]. Rom. 2. 4. And ſo *treaſure up to themſelves wrath againſt the day of wrath.* Ah fooliſh and perverſe ſinners, doe you thus requite the Lord for all his goodneſſe, and wiſh no better to your own ſoules? The Lord give you hearts to conſider where you are, what you are doing, and whither you are going; As yet you behold the white flagge of mercy, but God will ſhortly hang out his black flagge of defiance, and then laugh you to ſcorn, &c.

[c] *Ergò ubi non regnat Dei timor, ſecuritas in rebus proſperis eſt contemptus ac ludibrium immenſæ ejus bonitatis. undè ſequitur graviores pœnas jure daturos quibus in hac vita Deus fruſtrà pepercerit.* Calvin in Rom. 2. 4. *Cavendum ergò ne illicito bonorum abuſu infœlicem hunc theſaurum nobis reponamus.* Idem in Rom. 2. 5.

2 *Uſe.* Is the Lord ſo exceeding good, then [f] *let not any man ſay when he is tempted, he is tempted of God,* James 1. 13. *God tempts no man.* Why? He is goodneſſe it ſelfe; That which is good of it ſelfe hath no evill mixed with it; Honey hath no ſowre in it, the Sunne hath no darkneſſe, and God is nothing but goodneſſe, and therefore cannot tempt men to ſin. Yea but ſome will ſay, he decreed my ſin, for nothing comes to paſſe without his will, and the ſecond cauſes move not unleſſe they be moved by the firſt. I anſwer; The firſt cauſe is not the cauſe of the error that is in the motion of

2 *Uſe.*

[f] *Deus, inquit, naturâ bonus eſt, nullis malis ſollicitari poteſt, ideoq; neminem ſolicitat ad mala.* Bulling. in Jacob. 1. 13. *Deus malum non appetit ergò neq; male agendi nobis author eſt.* Calvinus. *Deo reprobante non irrogatur aliquid quo homo fit deterior, ſed tantum non erogatur quo fiat melior.* Auguſtin.

the

the ſecond, though it be the cauſe of the motion. As in the wheeles of a Clock, the principall wheele with his motion turns about the leſſer, yet if there be any error in the motion of a leſſer wheele for want of a tooth, or the like, it is no cauſe at all thereof. Now ſin is not properly a motion, but an error in the motion of thy heart. Gods will being the firſt cauſe produceth the motions of the heart, for *in him we live, move, and have our being*, but if there be any ſin, any errour in the motion of thy heart, thine own will is the cauſe thereof, God onely withdraws his grace from thee, and leaves thee to thy ſelfe, as not being bound unto thee: He doth not urge thee nor preſſe thee unto ſin, he doth not infuſe or inſtill into thy minde any wicked motions (as doth Satan) he onely leaves thee to thy luſts. [g] Biſhop *Davenant* ſaith well, Preterition or Reprobation is not a decree neceſſitating men to ſin, but a decree permitting men not elect out of the freedome of their own wills to neglect and abuſe ſuch meanes as God hath appointed for ſalvation. [h] *Fulgentius*, [i] *Proſper*, [k] *Zanchy*, [l] *Suarez*, and [m] *Calvin*, all ſay the ſame thing. Divines holding reprobation ſay no more then this, that God hath a hand in the production of ſinfull Actions, but not as they have *formalem rationem peccati*, he is not the cauſe

[g] Biſh. *Davenant* in his Animadverſions on a Treatiſe called *Gods love to mankinde*. pag. 49. 69. 113. 137. 144. 162. and 164.

[h] *Fulgent. ad Monim. lib.* 1. *cap.* 17.

[i] *Proſper. ad object. Vincreſp.* 3.

[k] *Zanch. de Naturâ Dei lib.* 5. *pag.* 712.

[l] *Suarez in opuſc. lib.* 2. *pag.* 175.

[m] *Calvin* on 2 *Theſſ.* 2.

cauſe of the Obliquity or ſintulneſſe of the Action, but leaves us to our perverſe wills, and [n] *Aquinas* himſelfe confeſſeth this, although I confeſſe a learned Divine hath gone too far of late. But hath not Chriſt taught us to pray the Father, he would not *lead us into Tentation?* I anſwer, the meaning is this, We pray that God would neither ſuffer us to be led by others, nor lead us himſelfe judicially into tentation.

[n] In 1. *Aquin. qu.* 19. *p.* 436. and *Valentianus in opuſc. lib.* 2. *cap.* 1. *pag.* 126.

1. That he would not ſuffer others and deliver us up to the world, Satan, or our own luſts, to be tempted and conquered by them; For none can tempt us without leave from God, as in the caſe of *Ahab* and *Job.* Now wee pray not that God would never let us once be tempted, but that he would uphold us, give us ſtrength to withſtand, 1 *Cor.* 10. 13. Or policy to eſcape it, and that he would make us watchfull, patient, and victorious, that it may turne for our good.

2. We pray that he would not lead us [o] with the left hand of juſtice into Tentation in a judiciall manner, [p] puniſhing one ſin with another, as 2 *Sam.* 24. 1. *Pſal.* 81. 3. *Rom.* 1. 28. *Eph.* 4. 18. *Act.* 5. 3. 2 *Tim.* 2. 15. which he doth for theſe ſinnes [q] eſpecially.

[o] Sir *Richard Baker* on the Lords Prayer. *pag.* 186.

[p] *Chemnit. in harmon. C.* 51. *pag.* 621.

[q] *Ward* on Mat. 6. 13. *pag.* 316.

1. Ignorance, *Rom.* 2. 21. 2 *Cor.* 4. 4.

2. Inconſtancy & wavering in Religion. *Eph.* 4. 14. *Rom.* 1. 25. 3. Se-

3. Security and ſlighting of Gods calls, *Prov.* 1. 24. &c. 29, 30. 1 *King.* 22. 8.

4. Cleaving to ſome boſome ſinne, *Rom.* 1. 26. 29. 2 *Pet.* 2. 12, 13. eſpecially if through back-ſliding and Apoſtaſie, 2. *Pet.* 20, 21, 22.

5. Calumniating and ſcandalizing of God and Religion, *Rom.* 1. 21. Thus you ſee, that although we are taught to pray God not to lead us into tentation [r], yet he cannot be ſaid to allure or tempt any man to ſin, his goodneſſe is ſuch.

[r] *Hac loquendi formâ utitur, ne nos inducas in Tentationẽ, non quod Deus quenquam tentat, ſed quia Deus non modo Satanæ libidini nos permittit; ut ignem concupiſcentiæ accendat, ſed eo utitur iræ ſuæ miniſtro quoties vult homines in exitium præcipites agere, ipſe quoq; ſuo modo in Tentationem inducit.* Calvinus in Matth. 6. 13. *Imbecilles ſumus homines, ideò non debemus noſmetipſos in Tentationes injicere, ſed ſi inciderimus orandum nè abſorbeamur á tentatione; Abſorptus enim & victus ille in profundum Tentationis inductus eſt, at non item qui incidit & vincit.* Theophylact. Enar. in Mat. 6. 13. In 8vo. Pag. 16.

3. *Uſe.*

3. Next is the Lord ſo exceeding good, then beleeve not calumnies, for heretiques have ſaid even of God, that he is not good, who yet is goodneſſe it ſelfe. *Sardian* began it, and *Marcion* after him (ſaith *Tertullian*,) *Marcion* being excommunicated for uncleanneſſe, in envy taught that blaſphemy [s].

[s] He urged *Amos* 3. 6. But *malum Pœnæ* and *Bonum juſtitiæ* are all one, and it is in order to his own glory. *Tertull. contrà Marcion. lib.* 2. *cap.* 14.

Chryſoſtome

Chryſoſtome ſaith, he had conference with a *Marcionite*, and the blaſphemer reaſoned thus; God is not good becauſe he takes account of ſin, &c. To whom the Father anſwered, God is therefore good, for if men now exceed Lyons and Beares and Tygres, what then would they doe if God ſhould take no account of ſinne; And [t] *Ambroſe* ſaith, the goodneſſe of God is ſeene in his harſhneſſe and ſeverity againſt ſinne, which doth not onely diſhonour God, but debaſe us. So that you ſee God is good although he takes an account of ſinne, let heretiques and blaſphemers think and ſay what they will. Well, Brethren, the ſervant is not better then his Maſter, remember God and Chriſt and the Saints have been ſlandered and falſely accuſed before you, and therefore think it no new thing, if you meet with like uſage. Was not [u] Chriſt that *went up and down doing good*, and was goodneſſe it ſelfe, was not he termed *a wine-bibber, a blaſphemer, a Devill? Yet being reviled, he reviled not againe*, ſaith *Peter*; All the Saints before you have taſted of the ſame cup.

[t] *Etiam in ſeveritate eſt bonitas Dei, ut recurrat unuſquiſq; caſtigatus, & pedem referat à peccatis & ad tramitē, bonamq; converſationē revertatur.* Ambroſ.

[u] *Quum dira in eum congererent convitia Judæi & horum primores Phariſæi & Scribæ, quumq; non deeſſent graviſſima ſcelera quæ Dominus ipſe Chriſtus in adverſarios potuiſſet ejaculari, obticuit tamen, imò pro hoſtibus ſuis Patrem obſecravit cæcitatis eorum miſertus.* Bullinger. in 1 Pet. 2. 23.

Amos

Amos was accuſed by *Amaziah*, as one that preacht againſt the King: and *Ezra* 4. the King is told, that if the Jewes rebuild the wall, they will pay no Toll nor Tribute: *Paul* was called *a peſtilent fellow, and a mover of ſedition*: *Calvin*, *Beza*, and *Bucer* accuſed as layers of ſedition, of rebellion. Was not *Luther* called the very Trumpet of rebellion, and *Eliah the troubler of Iſrael*? The Arrians charged *Athanaſius* with adultery, murder, and witchcraft; ſo true was that propheſie of Chriſt, *Men ſhall hate you, and ſpeak all manner of evill falſly for my names ſake.* As it is a great ſinne to invent, coyn, and [w] raiſe ſlanders to beſpatter innocency, which is very rife in our dayes, even among Profeſſors of different judgements, [x] ſo it is no leſſe a ſinne to heare, beleeve, and blaze ſlanders; [y] and beleevers ought to make good uſe of ſlanders, and *not return railing for railing.*

w Prov. 22. 1. Eph. 4. 31. Exod. 23. 1. Prov. 3. 29. Exod. 22. 28.
x 1 Tim. 5. 19. Levit. 19. 16. 1 Cor. 13. 5. 1 Sam. 24. 9.
Prov. 17. 4. Pſal. 15. 3. Mat. 18 15. Prov. 10. 18. 1 Theſſ. 4. 11. Geneſ. 18. 21.
y 2 Kings 19. 14. 18. Pſal. 31. 18. 20. 1 Pet. 2. 12. & 1 Pet. 3. 16. and ſee the 9 verſe. Eccleſ. 7. 21. Pſal. 38. 12, 13. Elſe Prov 15. 1. 15. Prov. 26. 4. Job 27. 5. Pſal. 37. 6, Iſai. 61. 7. 1 Pet. 4. 14. and Matth. 5. 12.

4 *Uſe.*

4. Admire the goodneſſe of Gods Nature, let it kindle in our hearts [z] deſires after him: He is provoked every day, and yet he ſpares us, and he would fain overcome our evill with his good. *Heare O Heavens, and*

z Pſal. 31. 19. and 21. 33.

and give eare O earth, let Angels and Men ſtand gazing and wondring at the matchleſſe goodneſſe of God. Oh how ſhould this ſinge our affections, and make us all in love, yea all love to Chriſt. [a] *O love the Lord all yee Saints*, here is a Load-ſtone to draw your hearts, the goodneſſe of God to beleevers: we live upon his goodneſſe every moment, no ſubſiſting without it. Oh the unſearchable riches of Free Grace! [c] You may love and prize other things, and yet not enjoy them; whoſoever loves God is one with him, which was a ſweet meditation of *Guigo*.

5. *Is* the Lord ſo exceeding good? Oh then delight not to grieve him, feare to diſpleaſe him; can you find in your hearts to anger ſuch a God, as is goodneſſe & ſweetneſſe it ſelfe? Who would provoke ſuch a God? What delight can you take in ſadding the heart of Chriſt, which overflows with love, and all this to make work for repentance, to vaile his face from you, for in very faithfulneſſe he muſt frown and afflict you. *Bernard* ſaith, for a man to doe good for good is naturall, to doe evill for evill is ſinfull, but for a man to doe evill for good, is Diabolicall. *There is mercy* [d] *with God that he may be feared*, Pſalm 130. 4. p. 189. Juſtice perhaps may have the knee of feare, yet none but Mercy hath her heart. *Id. ibid.*

[a] *Ama unum illud bonum in quo omne bonum eſt & ſufficit*, Anſel. in Proſol. cap. 25.

[b] *Niſi Deus bonus eſſet ſuper terrã quis ſtare poteſt?* Amb. in Pſal. 119.

[c] *Ama quod amando carere nequeas.* Guigo Med. cap. 17.

5. *Uſe.*

[d] There is an active filiall, as well as a paſſive ſlaviſh feare: where juſtice breeds but ſtubbornneſſe, mercy breeds reverence. *Res eſt ſollicitis plena timoris amor.* Sir *Richard Baker* on Pſal. 130.

4. *The*

4. The [c] *long-ſuffering and goodneſſe of God ſhould lead us to repentance*, Rom. 2. 4. [f] And it is ſaid of Beleevers, *They ſhall feare the Lord and his goodneſſe in the latter dayes*, Hoſ. 3. 5.

[c] *Deus Opt. Max.* μακροθυμία. *i. e. Longanimitate probat genus humanum*, Procopius in Reg. lib. 3. c. 19.

[f] *Davidem Regem ſuum, i. e. Chriſtum ejus filium. Nomen Patris pro Filio frequentiſſimum eſt in Scripturis, David pro Chriſto.* Hier. Zanchius in Hoſ. 3. 5. *(& bonitatem ejus) Indicat ergo Deum non apparaturum formidabilem neq; terribilem, ſed clementem & bonum, ideoque illos ſuaviter ad ſe attracturum ſua bonitate ut ei ſponte & hilariter inſerviant; Nec apparet ita bonus & clemens niſi in Chriſto, quia per Chriſtum ſolum Dei bonitas nobis, guſtanda proponitur & communicatur* Id. ibid. pag. 58. & 64.

6 *Uſe.*

6. See and examine if the Lord be good to you in this peculiar manner, enquire whether you have intereſt in this God and all his goodneſſe, whether on good grounds you can ſay with *David*, *My* [f] *goodneſſe, my fortreſſe, my deliverer*, Pſa. 144. 2.

[g] *Noſtra plus aliis placent*, P. Syr.

1. Art thou purged from thy defilements, and art thou pure in heart? Then God is peculiarly good to thee, *Pſal.* 73. 1. *Truly God is good to Iſrael, even ſuch as are of a clean heart.* Except thou art clean, he cannot with honour love thee, and did not he love thee firſt, thou couldſt not be made clean.

[h] *Soli filii iræ iram non ſentiunt.* Bern. in Ep. 256.

2. Doſt thou continually feare him, and walk as under his piercing eye? 'Twas a true ſaying of *Bernard*, [h] Onely the ſonnes of wrath feare not wrath. *Pſal.* 31. 19. *O how great*

great is thy goodneſſe which thou haſt laid up for them that feare thee? God is to be feared ([i] ſaith *Gregory*) that he may not be feared; and they that feare God (ſaith *Origen*) feare nothing elſe [k].

3. Are all the ſtakes of thy truſt and confidence pitcht in God? Doſt thou run to him in diſtreſſe, and poure out thy complaints in his boſome? See *Pſal.* 31.19. *How great is thy goodneſſe which thou haſt wrought for them that truſt in thee? The juſt ſhall live by faith*, their continuall dependance is on God. Nay,

4. Doſt thou but long and thirſt after him, and vehemently wiſh thou hadſt intereſt in him and all his goodneſſe, certainly God is thine. *Pſal.* 107.9. *Hee ſatisfies the longing ſoule, and fills the hungry ſoule with goodnes.* When a woman longs for dainties ſhe hears of, 'tis a ſign (ſaith one) ſhe is breeding; and if qualms of ſickneſſe come on her, it argues ſhe is wth child: and ſo if thou long'ſt after Chriſt, and grace, & comfort, and if thou art ſick of love, be aſſured that Chriſt is formed in you. [l] True deſires are the breathings of a broken heart, which God will not deſpiſe. There may be faint wiſhings and wouldings in the worſt, thus *Balaam* deſired to dye the death of the righteous, but cared not to live their life; and *Pilate* deſired to know what was truth, but

[i] *Timendus ne timeatur*, Greg in Evang. 26.
[k] *Timor timore ut clavus clavo pellitur*, ſaith one, *Qui timet Deum, timet nihil præter eum* Origen in Levit. 16.

[l] *Traps* Expoſ. of Mat. 5.6.

staid not to heare it [m]. But our desires, as they must be ardent and violent, so also impatient and laborious, seconded with endeavours after the thing desired. Now if you find in your selves these foure things, Purity, Feare, Trust and Desire, conclude with *David*, God is your goodnesse.

[m] *Carnales nō curant quevere quæ tamen desiderāt invenire, cupientes consequi sed non & sequi.* Bernard.

7 *Use.*

7. This should perswade sinners that are ignorant of divine sweetnesse, to try God and his wayes: this is the main duty that is urged in the Text, *Taste and see how good the Lord is*; that is, take delight in his Word, venture upon him, yeeld up your selves to his service, and turne your feet into his Testimonies: [n] you will soone get *hidden Manna*, and have morsels to eat the world knowes not of, you will quickly relish Divine sweetnesse, and blame your selves you tasted it no sooner. As [o] *Paul* lookt upon himselfe as *one born out of due time*, because he was converted no sooner, 1 *Cor.*15 8. Thou wilt smite on the thigh and say, Ah wretch that I am, what have I done, and where have I been all this while? Why have I been such a stranger to God hitherto? O that I could heare you thus chiding and rating your selves in this respect!

[n] *Ab illis qui gustarunt mira cum dulcedine percipitur nova vita. Vobis itaq; optimi fratres, novum hoc videri non debet siquidem gustastis quam benignus sit. Deus.* Musculus

[o] Annot. on the Bible printed 1645. and *Sa Moore* in his Christian heart drawn out to Christ pag. 17.

8 *Use.*

8. Let beleevers be thankfull for all this goodnesse; *O give unto the Lord the honour due unto his Name, and worship him with holy worship.*

worſhip. You can ſing thoſe new Songs, which none can learn but the redeemed from the earth. Every one cannot finger *Davids* Harp, *the upright in heart ſhall glory*; the nightingale is welcom into your gardens, but not the Screech owle. 'Tis Angels work, and ſhould be our delight. [p] Surely you will loſe nothing by lifting up God in your praiſes, and *praiſe is comely for the upright*, 'tis all the rent you pay to God for his goodneſſe. [q] Have you not cauſe of thankfulneſſe? What greater felicity then to be the obje&t of Divine love? God hath given you Chriſt, and with him all things. Oh therefore know well your happineſſe, that ſo your ſleep may be pleaſant to you, your hearts may be filled with joy; and your mouthes with praiſes.

[p] *Aſcenſus gratiarum eſt, deſcenſus gratiæ.* Bernard.

[q] *Amnem ſequatur qui viam vult ad mare.* Plautus. *Origo fontium omnium mare, bonorum omnium Deus.* Bern. in Cant

9. Imitate God in goodneſſe, and *be yee followers of God as deare children*, ſtrive to be *holy as he is holy, perfect as he is perfect, mercifull as he is mercifull*, good as he is good. Be good and doe good, as to all men, ſo *eſpecially to the houſhold of faith*: [r] ſtrive to imitate ſo ſacred a nature, and though you muſt needs come infinitly ſhort, yet delight to write after ſo fair a Copie. *James* bids us *be eaſily intreated, full of mercy and good workes*; and *Paul* ſaith, *Be kinde one to another, courteous, tender-hearted, forgiving one another, as God for Chriſts ſake hath forgiven*

9. *Uſe.*

[r] *Summa religionis eſt imitari quem colis.* Auguſt.

you, [r] leſt God repent of all his goodneſſe to you.

[r] *Miſericordiam qui non præſtat alteri, tollit ſibi.* Chryſologus in Serm. 43.

10. *Uſe.* 10. Eſteeme nothing ſweet or good any further then you can finde or enjoy God in it; for all goodneſſe is derived from him, and without him is nothing good that is good. *Auſtin* loved to read *Tully* before his converſion, but not ſo much afterwards, *quia nomen Jeſus non erat ibi*, he could not finde Chriſt named there, *Tully* was unacquainted with God. [t] The Jewes, ſay the Rabbins, throw the Book of *Eſter* to the ground ere they read it, becauſe the name of God is not once there. The thing I aim at is this, Look how much of God you can finde in any creature, in any mercy, in any duty, and ſo much of reall comfort you may expect in them; for God is good, and nothing is good without him.

[t] Dr *Stoughton in his love ſick Spouſe* p. 133.

11. *Uſe.* Laſtly, keep in with this good God, and as the Apoſtle adviſeth you, be careſull to *abide in his goodneſſe*, Rom. 11. 22. that is, having taſted divine ſweetneſſe, drive a conſtant trade with God, keep daily correſpondence with Chriſt, that ſo you may be preſerved in communion with heaven. [u] God forſakes none, but they firſt forſake him. True, once gracious and ever gracious; but know, men may dream they have grace,

[u] *Deus prius quam deſeratur neminem deſerit.* Auguſtin.

grace, and yet be deceived, and ſuch as have grace may want comfort, and but juſt ſcramble to heaven. w To conclude, keep cloſe unto your God, prize his preſence, adore his diſcoveries, admire his bounty, implore his aid, and attend his calls, ſo ſhall God take delight in you, and you in Him. *Amen.*

w Be not like a waning, but like a new Moon, that is, increaſing. Many begin glorioufly, but end ſhamefully, our end muſt be beſt. El. Par. on Rom. p. 192 *Illi permanent in Dei bonitate qui retinent fidem & bonam conſcientiam.* Nic. Hemingius in Rom. 11. 22. *Fruſtra velociter currit, qui priuſquam ad metas venerit, deficit.* Greg. Mor. lib. 2. cap. 40.

MESSIAH'S SPLENDOR;

OR

THE GLIMPSED GLORY OF A BEAUTIOUS CHRIST.

BY ROBERT DINGLEY,
Miniſter of the Goſpel.

And he ſhall be as the light of the morning, when the Sun riſeth. 2 Sam. 23. 4.
I Jeſus am the bright Morning-Starre. Rev. 22. 16.
A light to lighten the Gentiles, and the Glory of thy people Iſrael. Luk. 2. 32.

Lumen eſt umbra Dei; & Deus eſt lumen luminis. *Plato. Pol. 6.*

LONDON;
Printed by *Matthew Simmons*, at the guilded *Lyon* in *Alderſgate*-ſtreete.
1649.

Richard Dipple
his booke

TO THE HONORED and religious Lady,

Mris *Elizabeth* St *Johns*, wife to the truly Honourable Patriot, *Oliver Saint-Johns*, Lord chiefe Justice of the common Pleas.

As also

To her worthy and vertuous sister Mris *Mary Langhorn*, wife to Mr *William Langhorn*, Esquire, *R. D.* dedicates his Book, and wishes an abundance of Grace here, and eternall enjoyments of God in Glory.

THe light of the Gospel is as the Sun which shines more and more unto the perfect day. [a] Knowlegde shall cover the earth, as waters the [b] Sea. The light of the [c] Moon shall be as the light of the Sun, and the light of the Sun as the light of seven dayes. Now, if ever, are these Scriptures fullfilling, a great light appeares, and in the midst of this light you are not in darkness, but [d] the day-starre is risen in your hearts: Oh shut not your eyes against any truth of God, rest not in the things you have received, but [e] grow in grace, and in the know-

[a] Eo hominem virtute præstantē sub vehit ut non ante ascendendi finē faciat, quam ad summum illud præstantissimumq; lumen pervenit. Dr Jermin out of Nazianzen.

[b] Hab. 2. 14.

[c] Isa. 30. 26.

[d] 2 Pet. 1. 19.

[e] 2 Pet. 3. 18

[f] 1 Tim. 1. 19.
[g] 1 Thes. 5. 21.

knowledge of Christ. [f] Many there are who *as to* faith make shipwrack. *Try* [g] *all things*, but *hold fast that which is good*: You have formerly honoured mee with your attention when I was present among you [h], *you were indeed the faireſt flowers in my garden, and much encouragement I received from you in my Miniſtry, for which I bleſſe God, and you, and for all the favours you have ſhewed mee: Be pleaſed now to peruſe theſe notes, which I acknowledge unworthy your piercing and judicious eyes: The ſubject of theſe Sermons is *Chriſt in his beauty*, [i] ſhedding his rayes of glory on all that ſtand round about him; This ſhould be [k] the ſubject of all our Sermons, who are the Meſſiahs Paranymphs [l], *under-ſuitors for Chriſt*: 'Tis a mercy to enjoy the light of the Sun [m], much more the bright beames of Goſpel Diſcoveries. *Let us walk in this light*, and live up to it, let us prize it, and rejoyce in it: Now the good Lord bring your hearts more and more in love with Chriſt, and helpe you ſo to live in him, and to him now, that ſhortly you may enjoy [n] endleſſe felicity in his boſome; This ſhall be his prayer for you that is*

[h] At *Barnes* in *Surrey*. * And you were members of my Congregation.

[i] *Effluens plenus manet.* Theophylact.
[k] 1 Cor. 2. 2.
[l] 2 Cor. 5. 20.

[m] Of old it grew into a Proverb, *Satius eſſe ſolẽ non lucere, quam Chryſoſtomum non docere.*

[n] *Gaudium in fine, ſed ſine fine.* Bern. de diverſ. 19.

Novemb. 4. 1648.

Your ſervant in Chriſt,

ROBERT DINGLEY.

To the Wel-disposed READER.

THere are two desireable Suns: and what so much as these are the desire of Nations? Now who that's wise covets not discoveries of the chiefe of them? This judicious Authors rendition of the Righteous Suns worth, ha's warm'd my heart, God grant it cooles not thine by accident.

Per metaphoram, filius Dei vocatur [a]Ἥλιος δικαιοσύνης. *Sol justitiæ.* Mal. 4. 2. *Vide* Matth. 17. 2.

Christ as a Sunne is a publick good; He's a servant to Saints, *He came not to be ministred unto, but to minister*: He's a great one, yet Sun-like serves he his inferiours. Stand and wonder at this. The Sun's that vast vessell into which the light naturall was gather'd at first, which

Matth 20. 23.

שמש Sol qui significat servum, à שמש Chaldæis ministrare. Dan. 7. 10. Quod verbum in Chaldaica paraphrasi Gen. 40. v. 4. usurpatur, & sic dictus, quod in administrando tantùm totus sum minister sit. He took upon him the form of a servant, Phil. 2. 7. Non solum servivit subjecit, sed quasi nativ servivit vanilaret. Bernard. quart. Heb. Cant 1. 13. Exod. 16. 21.

Cant. 1. 6.

till then was scatter'd in the Heavens intire Body. But behold! this feeling Author shewes thee an higher Sun, fill'd with all light spirituall, light marvellous: Christians, where's your admiration and adoration of this glorious Sun? Behold, you that love to see him, he's a bundle of Myrrh to you; let him lie all night between your breasts: in your nights of sorrowes and sharpest sufferings, improve him heartily, and use him kindly. For did not he open his Armes, Heart and Bowels in the night of his heavinesse, to embrace, heale and save you?

Would'st thou be thawed, *melted*, and well moulded into an heavenly Frame? In this elaborate Treatise thou hast a glimpse of the means. Lov'st thou to be scorched kindly, and not consumed? Let this *Sun look upon* thee. What but this brings forth thy fruit, ripens that which ha's *root*, & withers that which ha's none? Desirest thou

thou to be warmed, heated, inlivened, and cloathed? Christs presence as an huge Sun effects all this, and makes thy soule (his heavenly plant) to thrive. The woman, the Church which *John* saw in his Visions, *was cloathed with the Sun*, i. e. Jesus Christ, *& uxor fulget radiis mariti*; even the Spouse shines out in the beames of her Husbands beauty. *They shall shine as the Sun in the Kingdom of their Father.* A Christian is never so araied as then.

Deut. 33. 14. Job 8. 16. Mark 4. 6. Rev. 21. 32.

Matth. 13. 43.

Gracious child! what wantst that thy Father hath not laid up for thee in this righteous Sun? He can and will adorn thee with immense glory, rule thee and speed thee in every performance.

Psal. 136. 8. Psal. 19. 5. The Sun in 24 houres turns round the celestiall globe: so God and Christ come riding on the clouds, the swiftest movers in nature. Christ can encompasse all Saints i'th world *illu oculi*, in a moment. Jer. 31. 35.

He will attract thee to himselfe, exhale, draw, and dry up all thy empty vapours, and sinful bloody issues, make thy dark aire light, and fill thy obscure intellectuals with an huge masse of visions. Eclipse not then this Sun. What! shall fleshly delights and carnall plea-

sures intervene, interpose, and chop in 'twixt sweet Christ and thine own soule? Will not this veile his beauty from thee? and cause that thou thy selfe shalt lie downe in sorrow? 'Tis a wonder to the wise, that sith all fire ascends, the version of the Sun-beames should be towards the earth, and that the light thereof should stream downward: But behold a greater, *viz.* Jesus Christ laying out himselfe on sinners to make them Saints, the Maker cloathing himself with the person made.

Luna ingerens inter solem & obtuitū nostrū obumbrat solē. This moon of earth, & earthly trash should be under foot. Rev. 12. 1. Chrysost. hom. ad Pap. Antioch.

After *Paul* came from Paradise, where CHRIST dwells, he affirm'd that he saw such things there, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, which is not possible for a man to utter: for words are to weak to expresse its worth, are ἄῤῥητα ῥήματα, wordlesse words.

2 Cor. 12. 4. *Nec Christus nec cœlum patitur hyperbolen* A man cannot hyperbolize in speaking of Christ and Heaven. Trap. in loc. *Oecolampadius* on his deathbed spake thus, *Hic sat lucis*, Here within me is divine light in plenty.

And if such be the glory of his mansions, what is he? and what mortall can behold his face and live? *Excellens sensibile destruit sen-*

sum

sum, the object is to strong for the seeing faculty; the eye is little whilst here, and therefore takes not in much of such light: light and brightnes makes one stone excel another, & stars themselves to outshine eachother; but this *Sun* excels them all, having no parallax, no variablenesse, hee's alwayes one and the same to his: be not thou then wholly void of παρομμία, a tacite consent and seed-plot of grace for Christ, and walk not unworthy of him.

James 1.7. παραλλαγὴ, a man without Jesus Christ, is but χέραμος ὁ ἄνθρωπος, *vulgus fictilis*. He is but an Earthen pot, Isa.64.8.

Væ mundo à scandalis, væ, væ, væ, ab exemplis bonis. Bernard.

Finally, this pious Author ha's painfully anatomiz'd Christ unto thee, as a glorious Sun, a Righteous, Rising, and Healing Sun: Doe thou blesse God for such an instrument of Sions good, who hath spoken these things from his owne heart, to correct and comfort the hearts of others, lest the same Sun harden thy heart, which is wont to soften others. Thus speakes he, who prayes that the followers of the Lamb may be many, and sub-

Gratiæ cessat decursus, ubi non est gratiarum recursus.

scribes himself a lover of the meanest of the Members of Christ,

From my Study in Brides Churchyard, *Novemb.* 5. 1648.

SAMUEL MOORE.

A

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1. *He*

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THE

THE GLIMPSED GLORY OF A BEAUTIOUS CHRIST.

MALA. 4. 2. Part of it.

The Sun of righteousnesse shall arise with healing in his wings.

MALACHY[a] signifies an Angel or Messenger, and because there is no mention elsewhere of this Prophet, some thinke it no proper name, but a name of office, and that thereby may be meant *Ezra*, or rather *Haggai* (who is so termed *Hag.* 1. 13.) But howsoever, it is likely he was the last of the ancient Prophets; and certain it is that this *Malachy* wrote to the severall Tribes, which were returned from *Babylon*, after the re-edifying of the Temple, confirming the doctrine of the fore-going Prophets, and carrying on the Reformation of what

[a] *John Diodate* in Argument on *Mal.*

was yet corrupt, either in Gods service, or the peoples lives.

Of the Chapter.

This Chapter is neere of kin to the Gospel, not onely in place but nature, for it is purely Evangelicall, sounding with silver Trumpetts the Messiahs approaching; Wherein is contained both matter of prediction and injunction.

1. There is matter of prediction touching three particulars, Judgement, Mercy, and *John* the Baptist.

1. Of judgement and fury to all impenitent and obstinate sinners, *vers.* 1. [b] By it opposing their former blasphemy, *Mal.* 3. 15.) such as will not receive Christ at his coming, the day is coming (the grand Assizes that will make a gaole-delivery) when all stout-hearted sinners shall as so much stubble be cast into *the hot Oven*, of Gods wrath, saith *Remigius*, which is Hell, saith *Lyra*.

[b] So *Hierome* and the ancient Expositors.

2. Of mercy and goodnesse to the Godly, *vers.* 2. and 3. Where three things are promised, Christ, Growth, and Victory.

1. There is a Promise of the Messiah, *vers.* 2. *The Sun of righteousnesse shall arise with healing in his wings.* i. e. Christ shall come according to all your expectations, to refresh your drooping soules.

2. There is a Promise of Growth in grace, *vers.* 2. *And ye shall goe forth and grow up*

up as the calves of the ſtall. I know [c] ſome underſtand this of Chriſts ſecond coming, and the reſurrection, when beleevers ſhall goe out of the Priſon of this life or the grave into heaven; But I rather think it ſignifies the increaſe of grace in this life. *You ſhall grow*—The 70 hath it, *skip or friſk*; The Chalde, *You ſhall thrive or grow fat and plump. As the calves of the ſtall.* The 70 hath it, *Like calves at liberty*; but *Marbeck* ſignifies *Saginarium*, a ſtable or ſtall where calves are fatted. The drift is this, *All* [d] *Gods elect ſhall grow and thrive in grace. Ezek.* 47. 3, 4, 5. *John* 15. 2. *Philip.* 1. 6. *James* 2. 5. Grace is of a growing nature, and the wicked grow every day *worſe and worſe*, 2 Tim. 3. 13. Phil. 3. 13, 14.

3. There is a Promiſe of Victory over enemies of the Church, *verſ.* 3. *And yee ſhall tread down the wicked, for they ſhall be aſhes under the ſoles of your feete in the day that I ſhall doe this, ſaith the Lord of Hoſts. You ſhall tread them down.* The Chaldee reads it, *You ſhall threſh them*; the meaning is, you ſhall be over them, and ſubdue them, and trample them as dirt under your feete. Now hence you may obſerve. 1. God many times letts his people ſee their deſire on his and the Churches enemies. 2. God many times deſtroys the wicked enemies of his people, by the hands of the Church,

[c] *Hierom. Rupert. Vatab.* and ſo *Tertull. lib. de Reſur. c.* 31.

[d] *Corpus noſtrum continuè aut creſcere cõſtat aut decreſcere, ſic etiam neceſſe eſt & ſpiritum aut proficere ſemper aut deficere.* Gen. 18. 12. *Vidit Jacob in ſcalam Angelos aſcendentes & deſcendentes ſtantem vel reſidentem neminem.* Bern. Epiſt. 91. & 254.

and by their meanes. *Yee shall tread,* [e] &c. 3. Wee must wait with patience for these things— *In the day that I shall doe this saith the Lord.* 4. When Gods people engage against their enemies, God himselfe will be their Generall—*The Lord of Hosts:* Wee have had much experience of these things in our dayes.

3. As there is a Prediction of judgement and mercy in these three things, so of Gods sending *John Baptist* to fore-run the Messiah, *vers.* 5. and 6. *Behold I will send you Elijah the Prophet,* &c. The Papists understand it of the true *Elijah,* and *Ribera* is fierce for it, the reason of their contention is to prove the Pope is not Antichrist, for (saith *Sanders*) *Elijah* for certain must resist him, but *Elijah* is not yet come to doe it, *Ergo*— [f] We say that by *Elijah* here is meant *John Baptist,* Luk. 1. 17. Mat. 17. 10, 11, 12, 13. and Mat. 11. 13, 14. *All the Prophets prophesied till John, and this is Elias which was for to come.* Saint *Mark* makes the last words of *Malachy* to be the first words of his Gospel: Now the work of *John* was by preaching of repentance, and thundring out the Law to prepare and make way for Christ, for Mercy would be wellcome to sin-discerners.

2. As you have a Prediction touching these things, so you have an Injunction, vers.

[e] *Luther* call'd his grones his gunns, but beleevers may have other weapons too. Psal. 58. 10. Heb. 12. 4. Rev. 17. 14, 15.

[f] *John* called *Elias nõ propter identitatem personæ, sed spiritus et virtutis.* Jun. Parall. lib. 1. Par. 31. Pet. Martyr. Loc. class. 3. cap. 16. sect. 21, 22. *Lucas Osiander* thinks that by *Elias* here is meant *Martin Luther.*

verſ. 4. *Remember the Law of Moſes*, &c. 8 The Law was a School-maſter to lead us to Chriſt, therefore he bids them reade and minde that: Again, whilſt he is ſpeaking of Chriſt the Saviour, he would not have them grow wanton or ſecure, for the Law muſt continue a rule of obedience to the worlds end; finally, becauſe from hence they were to have no more Prophets till Chriſts coming, when *John* ſhould be his forerunner, he would have them give the more diligence in reading and exerciſing themſelves in the Law. And thus we have taken a view of the whole Chapter; Now to the Text.

8 *Lex enim manifeſtando Dei juſtitiam homines propriæ injuſtitiæ coarguebat, Nam in præceptis Dei tanquam in ſpeculo intueri poterant quam procul abeſſent à verâ juſtitiâ, ita admonebantur quærẽdam eſſe alibi juſtitiam.* Cal. in Gal. 3. 24.

The Text.

The Sun of righteouſneſſe ſhall ariſe with healing in his wings.

If we look on theſe words with reference to the matter foregoing; Two poynts may be obſerved.

1. *That Chriſt who is a ſcorching Oven to proud ſinners, is a refreſhing Sun to drooping Saints.*

2. *That Chriſt is a reviving Sun of righteouſneſſe onely to ſuch as feare God and tremble at his glory.*

If you look on the words as they are in themſelves, you have in them a prediction and a deſcription of Chriſt.

1. A Prediction; *The Sun of righteouſneſſe ſhall ariſe*; viz. the Saviour ſhall come.

The diviſion of the Text.

There were many cleare predictions in the old Teſtament of the coming of Chriſt.

2. A deſcription of him in the Beauty of his perſon and manner of operation.

1. His perſon is deſcribed. 1. in that he is exceeding glorious as the Sun, and 2. in that he is very pure, a Sunne of righteouſneſſe.

2. The manner of his operation is deſcribed likewiſe; for 1. It is by ariſing and diſcovering himſelf and beauty to the ſoule. 2. It is with *healing in his wings.*

4. *Doctrines.* So that the main Poynts are foure.

1. *Jeſus Chriſt is that glorious Sun that with reſplendent luſtre ſhines out upon the Church.*

2. *Chriſt is a Sun of righteouſneſſe.*

3. *There is a time of his ariſing and diſcovering himſelfe to the world, to the ſoule.*

4. *When Chriſt who is the Sun of righteouſneſſe doth ariſe on beleevers, he brings healing under his wings, he doth much for us in poynt of grace and comfort.*

First of the coherence. Of all which in order; lend me your helping hand by prayer.

1. Note from the coherence. I begin with the coherence of the Text as it hath reference to the foregoing words where the firſt note is this, that

[h] Exod. 34. 6, 7. and Rom. 2. 3, 4, 5, 6. [h] *Chriſt is at once a ſcorching Oven to proud ſinners, and a refreſhing Sunne to drooping Saints.*

The

The Poynt may easily be prov'd from the Titles, Wisdome, and Justice of Christ.

1. From his Titles; He is called a Saviour, in reference to beleevers, and a brother, a friend, a husband; but in reference to the wicked, a Judge, a creditor, an enemy; A Lamb to his friends when on the Throne, A Lyon to his enemies, &c.

2. From his Wisdome; onely children and fooles smile or frown alike upon all, friends and enemies; others know when to looke pleasingly, and when gravely; much more [a] *Christ, in whom are hid all the treasures of wisdome and knowledge.*

[a] He can make forth himselfe in severall postures, sutable to severall relations.

3. From his justice, which calls upon him to give every one according to his workes: As for beleevers, though they can merit nothing at Gods hands, yet Christ hath purchased heaven for them, and God hath promised rewards unto them, and therefore *God is faithfull and just to forgive*, reward and save them. And as for Reprobates, they doe even dare God, and dishonour him much, by breaking his Lawes, and slighting his Commands. And besides, God hath severely threatned them in the Word, and therefore he is not just, unlesse they suffer.

By way of Inference,

Let not Dogs catch the childrens bread, nor children feare the Dogs whip. 1. Inference.

Firſt, is Chriſt at once an Oven and a Sun? Then let not Dogs catch the childrens bread, nor wicked wretches meddle with Saints comforts: What have you to doe to take my promiſe into your mouthes that are reſolved to goe on in a courſe of ſin? Many dainties are preparing for the Saints, but you ſhal not taſte of the Supper. How ill will a Jewell become a Swines ſnout? Surely Goſpel comforts are pretious Jewels, and wicked ones (ſaith *Peter*) are filthy Swine,. Think not becauſe he is good to others, he muſt needs be ſo to you, for at the ſame time he is a Sun and an Oven. Read the firſt verſe, and you will ſee four things ſpeaking terror to impenitent ſinners, notwithſtanding all the choyce comforts appertaining to beleevers.

Foure things in the Context thunder terror.

1. Forbearance is no Quittance, a Reprieve no pardon, a Truce no Peace. *The day commeth that ſhall burn as an Oven.* Though 'tis not yet come, it is comming; *Eccleſ.*8.11. and *Pſa.* 50.21,22.

2. God wil chiefly ſet himſelf againſt proud & ſtout ſinners, ſuch as flouriſh in wickedneſſes *as a green Bay tree*; ſuch as the world takes notice of for jolly and happy fellowes, *Pſal.* 37.35, 36. *Job* 24.23,24. *Prov.* 33.35. *Rev.* 6.15,16. *Jam.* 5 1. And therefore envy them not, but rather pitie them, for their fall is the [d] greater.

[c] *De excelſo gravior eſt caſus major de alto ruina.* Bernard ſerm. cap. 39.

[d] *Et gravius ſumma culmine muſſa ruunt.* Claud. in Eutr. l. 1.

3. Sin-

3. Sinners though never so great, rich, or honorable, yet they shall have no power to resist Christ, or to help themselves. *The proud shall be as stubble.*. Though in this life they be Iron and Brasse, pr oud & stout against God, yet they shall be as stubble, weak and unable to make resistance, as little strawes, or small sticks, poore stubble that cannot fortifie themselves against the flame, *Jer.* 13.24. *Isa.*47.14, *Idem* 27.4. *Psal.* 37.20. *Isa.*1.31. *Nah.*1. 10. *Dan.*4. 30, 32. *Isa.*40.22. *Dan.*4, 35. They are as stubble and grashoppers to him, and his arm is clothed with power.

4. Reprobates shall be fully and utterly destroyed, God will *leave them neither root nor branch*; their ruine is irrepairable; not that sinners hereafter shall be annihilated, or have leave to dye: no, they must live to feele what infinite power can inflict upon them.[e] But the meaning is, they shall be utterly wasted of all joy, and comfort, and hope.

O consider this you stiffe necked sinners, look up and behold, every cloud is lined with thunder, and the brow of GOD is pleated with wrinkles of displeasure: [f] O 'tis a fearfull thing to fall into the hands of the living God, those hands that span the heavens, and shake the pillars and foundations of the earth, those hands that have been

[e] *Quia omnis peccator, peccat suo æterno.*

[f] *Notandū est pios in manus duntaxat hominum incidere, impios vero (quod longe terribilissimū est) in manus Dei viventis.* Bullinger in Heb.10.31.

been ſtretched out all the day long to embrace you, but you would not.

2. Inference. Is Chriſt a Sun as well as an oven? Then as Dogges muſt not catch the childrens bread, ſo children need not feare the Dogs whip: all theſe inſtruments of death, are nothing to you that are children of life, Feare not, tremble not you heires of glory, for 'tis *your Fathers good will to give you a Kingdome*: Loe, his boſome is opened to you, you are his Jewels, and the Signet on his right hand. Tis true, the Oven is heated and prepared, but will hee throw the apple of his eye in? will Chriſt cut off his members, and fling them in? Whilſt the Oven is heating for reprobates, is not heaven fitting, and furniſhing, and perfuming for you? Lift up your drooping heads, *for your redemption draweth nigh.* s Mark the Text.

BUT unto you, &c. The adverſative forme ſhewes the oppoſition of theſe to them that were mentioned before, and the manifeſt difference of Gods dealing: They ſhall be caſt into the oven, but unto you the Sun of righteouſneſſe ſhall ariſe with healing in his wings. A bleſſed BUT to us, a BUT full of Nectar, levell all your golden Arrowes of thankfulneſſe at this BUT. The Sunne is hot as well as a flaming Oven, but not ſo hot, Chriſt is a ſuitable

s *Neceſſe enim fuit communi mundi triſtitiæ & anxietati, piorum gaudium opponi quaſi e regione, & notari inter ipſos & reprobos diſcrimen, ne Chriſti adventum exhorreſcerent; Scimus Scripturā non de ultimo tantum judicio, ſed de omnibus quæ quotidie Deus exercet, varie loqui prout vel ad fideles vel ad incredulos dirigit ſermonem.* Sic Calv. in Luc. 21. 28.

table good unto all his people, fitted to their wants and capacities. And so much of that poynt.

2. Christ is a reviving Sun of Righteousnesse to such as feare God. This is so linkt with my Text, that somwhat must be spoken. Wee'l enquire

1. What the feare of God is.

2. Why Christ will shine upon such.

First, what the feare of God is.

[h] There is a slavish and sinfull feare, which onely feares Gods anger, and scares us away from him, 1 *John* 4. 18. *Gen.* 3. 8. *Rev.* 6. 16. *Jam.* 2. 19. *Rom.* 8. 15.

2. There is a Filiall and Reverentiall feare, compounded of Admiration and love: Its object is Excellency, and its ground apprehension of disproportion *Heb.* 12. 28. *Eccles.* 5. 2. & 9. 4. *Prov.* 13. 13. *Hos.* 3. 5. *Isa.* 25. 3, 4. *Jer.* 5. 24. & 33. 9.

Now precedency is given here, and elsewhere in the Scripture to this grace, for many reasons [k].

1. The feare of Gods Name is the fountain, root, or foundation of Religion. *Psal.* 111. 10.

2. It gives beauty and amability to all other Graces and Duties, *Psalm* 2. 11. & 5. 7.

3. 'Tis frequently put for the whole worship of God, *Acts* 9. 31. *Pro.* 31. 30.

Second-

2d Note from from the coherence.

[h] *Aliud est timere quia peccaveris, aliud timere ne pecces.* Philip in Job.

[i] *Nemo melius diligit, quam qui maxime veretur offendere.* Salvian Epist. 4.

[k] *John Brian* in a Sermon on 1 Sam. 12. 16, 17, 18 pag. 13, 15.

Secondly, why the Sunne of righteouſneſſe will ſhine out upon ſuch as feare his name? I anſwer, Such are humbled, and emptied, and ſee their need of mercy, and ſuch will not abuſe his love, and the Lord hath promiſed his favour to ſuch, not onely in the Text, but *Matth.* 5. [l] *Bleſſed are they that mourn, for they ſhall bee comforted.* And *Iſai.* 50. 10. *Who is among you that feareth the Lord, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay himſelfe on his God* *.

[l] *Beati qui lugent, non hoc modo formantur ad percipiendam æternum gaudium, & quaſi ſtimulis excitantur, ne alibi quam in Deo ſolidam conſolationem quærant.* Calvin. in Mat. 5.4. * *Munendibus igitur in tenebris filiis diffidentiæ evadit in novam hanc lucem, lucis filius, de poteſtate tenebrarum, ſi tamen jam fidenter Deo dicere poteſt, particeps ego ſum omnium timentium te.* So Bernard ſpeaking occaſionally of my Text. Bernard. Epiſt. 107.

1. *Uſe*

[m] *Gemendus eſt qui non gemit.* Greg.

[n] *Pueri lucernam non timent, larvam timent. Ita, &c*

[m] Then let us bewaile the want of this grace among us, and mourn for them as will not mourn for themſelves. Wherefore are men ſo careleſſe what they think, ſpeak, or doe? They have not the feare of God in their hearts [n], though they feare things they need not. *Pſal.* 36. 1---5. *Rom.* 3. 10. to 29. *Gen.* 20. 11. Why is the face of Chriſt the Sunne of Righteouſneſſe hid from many? *It* is to be feared they have gone to the utmoſt bounds of their liberty, if not beyond it.

2 *Uſe.*

2. See if you be in that ſmall but bleſſed

sed number of them that feare the name of God.

1. Is it your constant care to avoid those things that are displeasing to God, *Pro.*3.7. even every known sin, though never so secret? *Levit.* 19.14. *Genes.* 42.18. *Nehem.* 5.15. Marks of the feare of God.

2. Doe you study to doe that which is acceptable to God, aiming at Perfection? See *Eccles.* 12.13. *Deut.*5.20. *Psalm* 112.1. 2 *Cor.*7.1.

3. Doe you slight the displeasure and power of men in comparison of Gods, 1 *Pet* 3.14,15. *Mat.*10.28. *Isa.* 8.12,13.

4. Doe you imploy and demeane your selves in holy things with reverence, using the very Name and Attributes of God in your ordinary discourse with trembling? *Daniel* 6. 1 *Corinth.* 7. 25. *Luke* 12. 45. *Isai.*8.12,13.

3. Be perswaded to get and cherish in your hearts a filiall feare of God, that so the Sunne of righteousnesse may love to scatter his beams upon you. 3. *Use.*

1. Take some motives.

1. The fearfull condition of such as are secure, and without any feare of God, *Psal.* 90.11. *Eccles.*8.13. *Jer.*2.19. 1. Motives to feare God.

2. The blessed estate of such as live in the feare of God, they are favourites of Heaven, and the blessings of this life and the next

next belong to such, *Psal.* 147. 11. *Prov.* 22. 4. *Psa.* 85. 9. & 103. 17.

2. Helps to the feare of God.

2. Use these helps.

1. Be much in reading and hearing the Word, *Deut.* 13. 11. *Psalm.* 19. 9. *Deut.* 17. 19.

2. Be frequent in Prayer, *Jer.* 32. 40. *Psal.* 86. 11.

3. Acquaint your selves with godly sorrow, 2 *Cor.* 7. 11.

4. Act Faith on the promises, *Heb.* 11. 7.

5. Give scope unto your hearts in meditation, 1. Touching Divine Omnipresence, *Prov.* 15. 3. 2. His Omnipotency, *Luke* 12. 5. 3. His justice in punishing sinne, 1. *Pet.* 1. 17. 4. His truth in fulfilling his threatnings, *Heb.* 3. 16. 5. His particular judgements against sin, *Rom.* 11. 20. 6. The uncertainty of life, [o] and the last trumpets blast, 2 *Cor.* 5. 10 [p] 7. His infinite mercy, and all his benefites, *Psalm* 130. 4. *Jer.* 5. 24 *Psal.* 72. 5.

[o] *Hierome* thought he always heard this sound in his eares, *Surgite Mortui*, &c.

[p] Psal. 147. 11. *Cum dixisset timentes adjecit sperantes.* August. *Vis a Deo fugere? ad ipsum fuge, vis fugere ab irato, fuge ad placatum.* Idem in Psa. 30

Consider the motives, and follow the rules, and doubt not but the feare of God shall possesse you, and the Sun of righteousnesse revive you. *Amen.*

And thus much of the coherence, come we now to the words themselves.

Of the Text it selfe.

The Sunne, &c.

And first, let us speak somewhat of the words,

words, as a prediction of the Messiah: For *Malachi* fore-tels that Christ the Sunne of righteousnesse should arise with healing in his wings. Observe thence,

1. *Doct.*

There were cleare predictions of the coming of Christ under the old Testament. No sooner was man fallen, but Christ was promised: *The Seed of the woman shall break the Serpents head.* Christ often appeared in the visible shape of an Angell, to inure the people and prepare them for the incarnation, [q] all the ceremonies under the Law pointed out Christ, and all the Prophets foretold of the Messiah: *Daniel* and *Haggai* spake so clearly of the time of Christs comming, which was to bee while the second Temple stood, that the Jewish Doctors and Rabbins knew not what to say to excuse their unbeliefe, but [r] confessed indeed, that his comming was to bee about that time, and that the sins of the people caused him either not to come at the promised time; or if he did come, yet hitherto to hide himselfe in the Seas, or inaccessible Rockes, and not to manifest himselfe unto his people *Ish Copher*, that is, a *Reconciler*, or a *Peacemaker* between God and Man [s]. The Prophets did not onely speak of the time, but also punctually foretold almost every thing that should happen throughout the life of the Messiah, and touching his death and resur-

q See Doctor *Taylor* of the types and shadowes of Christ.

r *Rabbi Sam in aureo tractatu de miserrimo statu Judæorum.*

s Greg Will. pag. 948. Isai. 7. 14. Micah 5. 2. Hos. 11. 1. Mal. 4. 5. Psal. 41. 9.

resurrection. *Isaiah* said, a Virgin shall conceive him; *Micah*, that he should be born in *Bethlem-Judah*; *Hosea* foretold of his flight into *Ægypt*; *Malachi*, that *John* should fore-run him, [t] *David*, that his own Disciple should betray him. In a word, how falsly he should be accused, how basely hee should bee handled, what kinde of death he should dye, betwixt the wicked, how his garments should bee taken from him, how he should have gall and vinegar to drink, how his bones after death should not be broken, nor his flesh lye so long as to see corruption. &c. The *Sybils* spake much of Christ by way of prediction (as *Varro*, *Baronius* and [u] *Austin tell us*) they long before *Christ* (being heathens inspired by *God*) said, that a famous one should bee born of the virgin *Mary*, daughter to *Anna*, and wife to *Joseph* at *Bethlem*, that he should be baptized in *Jordan*, and the holy Ghost should come downe upon him as a Dove. The most famous of the Sybils for this, was *Erythræa*, that made a Poem, whose initiall letters put together make these words,

Jesus of Christ Son of God, Saviour.

The sum of this *Acrostichis*, & other Prophesies of Christ by *Sybilla*, is thus abridged by *Austin* out of *Lactantius*. "He shall "afterwards fall into the hands of mis- "believers, they shall give him, being God, blowes

t *Quicquid est veteris Testamenti Christū sonat.*

u *Aug. de Civ. Dei, lib* 18. *cap* 23. with the notes of *Ludovicus Vives*, and Bp. *Montague*. Acts and Monuments of the Church before Christ. lib. 2. cap 3 p. 157.

"blowes upon his cheekes, and bid him "gueſſe who ſtruck him: with impure "mouthes ſhall they ſpit poyſon at him, "he ſhall bow his back to the whip, and "being ſmitten, hold his peace; no "man ſhall underſtand what the Word "is, he ſhall be crowned with thorns, and "ſhall ſpeak to them in Hell, they ſhall "give him gall to eat, and vinegar to "drink, ſuch entertainment ſhall they "provide for him. O fooliſh nation, they "have not known their God repre-"ſenting himſelfe to humane knowledge. "the vaile of the Temple ſhall rent in "twain, and for three houres it ſhall be "dark night at high noon, he ſhall be put "to death, and ſleep three dayes, and then "returning back from Hell, ſhall appeare "alive in the day time, and ſhall manifeſt "the beginning of Reſurrection to ſuch "as are raiſed up. *Cicero* ſpeakes much of this, and wonders what thoſe initiall letters (mentioned) would have.

This *Erythrea* lived about the time of *Codrus* before the ſiege of *Troy*: ſhe lived about 2700 yeares agoe.

Thus God gave ſome light to the Gentiles, by ſome of their owne propheſies, which they would read and heed, and their Emperours kept and peruſed in all their ſtraights. *Virgil* lived 20 or 30. yeares be-

fore Christ, his fourth Eglog is much concerning Christ, and learn'd of the Sybils. 'Twas much admired of the Ancients, *Hierom* thinkes he had faith, one *Marcellinus* they say, was converted to Christianity by that onely. The Sybils prophesies were so fulfilled in Christ, & quoted by the ancient Fathers of the Church, that the Pagans commonly stiled Christians Sybillianists, saith *Origen*. All this and much more was foretold of Christ. But why were there such clear prophesies of Christ in the old Testament? I answer, for three reasons especially.

1. *Reas.* 1. To prepare the people for the comming of Christ, to stay and quiet their hearts in the expectation, God would train up his Church by ceremonies and predictions to strengthen their faith in Christ. The Church in its nonage and infancy was under these Tutors, which were as Schoolmasters to bring them to Christ. God respected them as children, and erected for them in *Jewry* a little free Schoole, set up in a corner of the world, he appointed the Law and Prophets as their Primmer or A. B. C. out of which they might easily spell a Messiah and so they did. For about the time of Christs comming, the people of God had raised expectations and longing desires after him. We read of *Si-*

Gal. 4. 2. & 3. 24.

meon

meon, that he waited for the consolation of Israel, *Luke* 2.25. And in the same chapter it is said, that *Hannah* spake of Christ to all that looked for Redemption in *Jerusalem*, verse 38. Yea we read, that not onely the Jewes, but Samaritans expected his comming, [w] *John* 4.25. The woman (of *Samaria*) said, *I know that Messias commeth, which is called Christ, when he is come he will tell us all things.* So that by these prophesies of Christ, all the Regions round about were *white unto the harvest*, v. 35.

w *Nam & ipsi Samaritani Christum expectabant haetenus cum Judæis sentientes, tametsi in cultu extra Christum admodum inter se essent diversi.* Musculus in locum *Ergo cum Messiam dicit venturum de tempore propinquo videtur loqui, & certe multis argumentis satis constat passim tunc erectos fuisse omnium animos Messiæ expectatione, qui rebus misere collapsis imo perditis, succurreret.* Calvinus in Johan. 4.25.

2. To manifest the Truth, Wisdome, and Power of God in the punctuall fulfilling of them in all their circumstances. Nothing was done by Christ which was not foretold; and nothing was foretold of Christ, which was not done [x]. *Mathew* hath noted 32. several prophesies concerning Christ fulfilled in his Birth, Life and Death: to all which *John* hath added manymore, and still the burden or undersong of every event is this, *Ut impleretur* -- *That it might be fulfilled which was written by the Prophets, saying, &c.* which insinuates

2. *Reason.*

x *Vide* Bp. *Hall* in his passion Sermon on John 19.30. at the beginning, p. 412.

the sweet harmony between the Prophets and Apostles y. So that as *Numenius* said, *Plato* was nothing else but *Moses* translated out of Hebrew into Greek: and *Ascham*, that *Virgil* is nothing else but *Homer* turned out of Greek into Latine: so the New Testament is nothing else as it were, but a rehearsal and exposition of the Old, which wonderfully commends unto us the truth of God in performing, his wisdome in contriving, and his power in effecting all that was foretold, so that not a tittle was unaccomplished, &c. z. This ought to confirm us in the Divinity of the Scriptures, which now among other fundamentall truths is called in question.

y *Theodoret de curat Græc. affect. lib.* 2.

z By *Lawr. Clarksons* Pilgrimage of Saints, p. 4.

3 *Reason.*

3. To silence and convince the Jews, that this is Christ the promised Messiah, & that they are not to look for another. How are they besotted that will not be convinced by the old Testament, that Christ is come. a 'Tis said in *Gen.* 49. 10. That the *Scepter should not depart from Judah till Shilo came.* They all see & confesse the Scepter is removed and quite gone from them, and yet they will not beleeve that Christ is come, but they looke for another. Well, the cleare propheſies will be sufficient to damne unbeleeving Jewes, and make them speechlesse at the great day.

a *Implerę erant omnes prophetię, sublatum erat Israeli regnum & sacerdotium devenerat in potestatē & gubernationem Gentilium, juxta veterē Israelis prophetiam.* Gen. 49. Bullingerus in Joan. 4. 25.

1 *Use.*

Is it so, that there were such cleare pro-

phesies

phesies of Christ of old, and many believed in the Messiah? then here is somewhat against such as think hardly of them under the old Testament, as though they were not redeemed and saved by Christ, whereas *Paul* tels us plainly, *They did all eat the same spirituall meat, and did all drink the same spirituall drinke: For they drank of that spirituall Rock that followed them, and that Rock was Christ*, 1 Cor. 10. 3 And Christ was a *Lamb slain* [b] *from the beginning of the world.* And *Heb.* 11. you see they were not strangers to faith in Christ. *Abraham rejoyced to see my day, he saw it, and was glad*, saith Christ, and *his faith was imputed to him for righteousnesse, Gen.* 15. 16. because hee shut his eares against carnal reasonings, and resolved to beleeve, saith *Ambrose.* And hee embraced God in Christ as his Father, saith *Calvin.* Their Sacraments signified the same things as ours, and their Paschall Lamb did lively resemble Christ, [d] *the Lamb of God that takes away the sins of the world, John* 1. 29. Finally, the thing promised & attained by beleevers under the old Testament, was not terrene felicity, or an earthly Canaan onely, as some imagine, but eternal enjoyments of God in the Heavens, and this may easily bee proved; [c] For the covenant God made with them and us, is one and the same, *Gen.* 17. 17. *Levit.* 26. 12.

b *Semel actu semper fructu*

c *Reputatū est illi ad justitiā quia rationem non quæsivit.* Ambros.

d Christ a Lamb, *denominatione, qualificatione & adumbratione.*

e *Quia vetus Testamentum perinde ac novū non ad carnalem seu terrenam fælicitatem, præsertisq; vitæ bona, sed multo magis ad beatæ immortalitatis spem elevatos excitabat.* Buscanius com. in Gen. 26.

Exod. 3. 6. They had the ſame Spirit of Faith as wee have, 2 *Cor.* 4. 13. *Heb.* 11. 1. They reckoned on the ſame happineſs with us, *Heb.* 11. 9. 10. 13. 26. Nay, *Balaam* himſelfe ſaid, *he hoped to dye the death of the righteous*, Numb. 23. 10. Which *David* afterwards explains, *Pſal.* 116. 15. vide *Pſal.* 39. 6, 7, 8. 13. But remarkeable is that of *Job*, Chap. 19. ver. 25, 26. *I know that my Redeemer lives, and though wormes deſtroy this body, yet in my fleſh ſhall I ſee God.*

To conclude, our Saviour promiſing eternall happineſſe to beleevers, ſaith, *they ſhall ſit down with Abraham, Iſaac, and Jacob, in the kingdome of Heaven*, Mat. 8. 11. [f] This ſhall ſuffice to ſilence ſuch as think hardly of them under the old Teſtament.

[f] Mat. 8. 11. *Unde certò colligimus eandem quæ nobis exhibita eſt in Chriſto, olim Patribus quoq; promiſſam fuiſſe ſalutem, atque enim communis foret hæreditas niſi una eſſet fides, quæ eſt ejus obtinendæ ratio.* Calvinus in locum.

2d *Uſe.*

Next let us ſee the happineſſe and duty of ſuch as live under the Goſpel, and ſee moſt of thoſe Prophecies fulfilled.

[g] Let us ſee our happineſſe.

[g] 1. The happineſſe of Chriſtians, for though all that I have ſaid in the firſt Inference be true, yet our happineſſe is greater under the Goſpel, then was theirs under the Law, in many reſpects. God by thoſe low adminiſtrations, in his wiſdome provided for the further advancement of Chriſt and the Goſpel, which compared with the

La

Law must be manifested in greater brightnesse and glory. Christ the Sonne must come in more splendor then *Moses* the servant [h], *Mat.* 11. 11. *From the dayes of John the Baptist unt ill now the Kingdome of heaven suffers violence, and the violent take it away by force*, and *he that is least in the Kingdome of Heaven*, (*scil.* under the Gospel) *is greater then John*; And *wee are Ministers not of the letter onely, but of the Spirit*, 2 Cor. 3. 6. But most cleare is that *Joh.* 1. 17. *The Law was given by Moses, but grace and truth came by Jesus Christ*; The Gospel is called Grace, not because under the Law the same Grace was not preached; but comparatively, that was scarce Grace to this; There was Grace, but here is more Grace; Let us open it in five particulars.

[h] *Intelligitur de jis qui in novo Testamento ministri facti sunt Christi, ut evangelij majestas supra legē & illud medium præconium emineat.* Calv. in Mat. 11. 11. Dr. *Taylor* in Types. John 1. 17. opened.

[i] 1. More grace in regard of manifestation, they had the dawning of the morning, but wee the light at noon-day; Nay, *the light of the Sunne is seven-fold, and like the light of seven dayes*, as was prophecied, *Isa.* 30 26. All things concerning our salvation are more clearly discovered *Col.* 1. 26. The Apostle termes the Gospel *a mystery, which had been hidden since the world began, and from all ages, but now is made manifest to the Saints.* q. d. God hath now opened his whole heart to his Saints; He whispered things darkly to them, but now speakes them

[i] *Velatus in veteri, revelatus in novo Testamento.*

them loudly and clearly to us [k].

[k] *Nam illæ Revelationes Prophetiæ erant instar Lucernæ splendentis in obscuro loco, sed prædicationes evangelicæ sunt instar solis medio die radiantis.* Joan Davenant Episc. Sarisb. expos. in Coll. 1. 26. *Scriptura Sol animæ, nullis celatum est evangelium, lux est communis omnibus, nullus est in verbo Cimmerius.* Clemens Alexandrinus in Protrept. *In jis quæ apertè in Scriptura posita sunt inveniuntur illa omnia quæ continent fidem, moresq; vivendi.* Augustinus de Doct. Christ. lib. 2. cap. 9.

2. In Impletion and accomplishment; That which before was held forth in a Promise and Prophecie, as matter of expectation and desire, to us is become a Performance, and fulfilling, and so a ground of acquiescence & rejoycing. *Hope deferred makes the heart sicke, and is as smoake to the eyes, or vinegar to the teeth,* but their expectations are our exultations. *Acts* 13. 33. *And we declare unto you glad tydings, how that the Promise which was made unto the Fathers, God hath fulfilled the same unto us their children* [l].

[l] *Christus qui vitæ æternæ, & renovatio omnium substantia est, illis tantum promissus erat, & eum tanquam procul absentem expectabant, nobis datus est & præsentem obtinemus.* Calvin.

3. By Indulgence; for the *Jewes* had a burthensome and chargeable service in the Ceremoniall Law, but that now is abolisht by Christ. *Act.* 15. 10. *A yoke which neither wee nor our Fathers were able to beare;* But now wee are invited to come and *take of Christ a yoke that is easie, and a burthen that*

it

is light, [m] Mat. 11. 28.

4. In Extention and Apprehenſion by beleevers in all Countryes; Before 'twas confined to the *Jewes, and in Jewry* onely *was God known* [n], but now *the Partition wall is broken downe*, and the Goſpel is commanded to be preach't, *unto every creature*, Gentiles as well as Jewes. *Rom.* 1. 16. & 3. 29. *And the Grace of God that bringeth ſalvation hath appeared unto all men*, Tit. 2. 11. And now *in every Nation he that feareth God, and worketh righteouſneſſe, is accepted with him*, *Act.* 10. 39. Good newes for us Gentiles, The Wilderneſſe is become as a watered garden.

5. In Perfection and wonderfull growth of Faith and Grace in the hearts of ordinary beleevers above them, by reaſon of the [o] Plentifull effuſions of the Spirit ſince Chriſts aſcenſion. *Joh.* 7. 39. *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified*, i. e. Not ſo much given. 'Tis true, ſome particular Saint, as *Abraham* might have a greater meaſure of the Spirit then ordinary beleevers have under the Goſpel. But now the bulk of Beleevers have the *Spirit of glory reſting on them*, and ſhining in them. *Joel* 2. 28. *I will poure out my Spirit on all fleſh.* Beleevers then for the generality of them had but little of the Spirit; hence it is ſaid*; *The Law was but a ſhadow of good things*

[m] *Erat quidem dura & laborioſa veteris pædagogiæ ſervitus, ſed de ſolis ceremoniis cum non loqui facile colligitur. idem. Portare legem eſt legi morali ſatisfacere ad juſtitiam.* Eraſmus Sarcerius in Acts 15. 10.

[n] *Hoc novũ & ſpeciale habuit Chriſti adventus, quòd dirutâ maceriâ Deus promiſcuè totũ mundum amplexus eſt.* Calvin. in Acts 10. 35.

[o] *Erat & in Prophetis ſpiritus ſanctus etſi donum hoc contractũ erat, et in Apoſtolis ante crucẽ, ſed non ſic ut poſt aſſumptionem, largus ſcilicet ac copioſus, ita ut fluminibus comparari debuerit.* Theophylact. in Joan. 7. 39. * Heb. 10. 1.

things to come, not the Image and Truth it selfe, *viz.* It had a rude and dark delineation of good things to come, as a draught made by a Painter with a cole, but the Gospel exhibits the picture it selfe in the flourish and Beauty, saith *Taylor* [p], that is, the Truth, and Being, the Glory, and Perfection thereof; Let's see our happinesse in these five respects.

[p] Dr. *Taylor* in his Types.

2. Let us know our Duty.

2. Let's not onely see our happinesse, but consider our duty; Let me name five particulars.

1.

1. Admire God, and the Scriptures, when you see the Prophecies so punctually fullfilled; for if *Ptolome* was astonished at the 72 Interpreters, because being placed in sundry Roomes, and never conferring nor seeing one another, they did notwithstanding write the same, not onely for sence of matter, but found of words upon the selfe same Text, as [q] *Justin Martyr*, and [r] others report, then how should wee admire God in that divine concordance, between the Prophets, and Apostles, who writing the word of God in divers places at divers times and upon divers occasions, doe notwithstanding so harmoniously agree, that they seeme not, saith [t] *Bellarmin*, divers Penmen, but onely divers pens of one and the same Writer.

[q] *Justin Martyr in Admonitorio.*

[r] Augustin. de Civit. Dei. lib. 18. cap. 42. Galatin. de Arcanis. lib. 1. cap. 2.

[t] Bellarmin de verbo Dei. lib. 1. cap. 2.

2.

2. Beleeve the fullfilling of the Prophecies;

cies; Indeed the Apostles and Disciples, *saw and heard those things that many Prophets and righteous men desired to see and heare, but could not*, Mat. 13. 17. But for us that live sixteene hundred yeares since the accomplishment; wee have as much need of Faith to beleeve these things are done, as they before Christ had to beleeve they should be done; and yet to beleeve the History onely is nothing, (the very Devills doe that) unlesse wee can say with * *Paul, He dyed for us, and gave himselfe for us*, and that *he came into the world to save sinners, whereof wee are the chiefe*, &c.

* 1 Tim. 1. 15. Galat. 2. 20.

3. Pittie the Incredulous, even obstinate *Jewes*, that say the Prophecies are not fullfilled, but still expect the Messiah. They pittied us Gentiles when they said, *wee have a little Sister hath no breasts*, let us mourn for the *Jewes* and say, Wee have an elder Sister hath no eyes. God hath promised to restore them. † And God hath miraculously preserved them for that end; For whereas sundry very auncient People, and famous, as Persians, Chaldeans, Assyrians, Trojanes, Vandales, Lombards, Goths, Saxons, Picts, &c. are either quite distinct or destroyed, or else being severed & scattered, have not so held their own, as to keep still their own Ordinances, and preserve themselves for their civill life and Religion unmixt with other people

3.

† Zach. 12. 10. Jer. 20. 21. Mat. 23. 39. 1 Cor. 3. 16. Rom. 11. 24. to 27. *Note.*

people whither they came; yet behold a ſtrange thing, and remarkable, ſaith *Beza*, the *Jews* only notwithſtanding their great, and long diſpertions, and calamities, doe yet not onely remaine in innumerable multitudes, but keep their Tribes diſtinct, and unconfounded, and injoy all their Ordinances, except ſacrificing of Beaſts, and will ſhew you their pedigree, and deſcent from *Abraham*; and doubtleſſe ſaith *Calvin*, they are thus miraculouſly preſerved againſt the time of their converſion, which now will be viſible to all. [u] Others of the learned concurre with *Calvin* herein. O therefore let us with *Beza* be importunate with God to haſten their converſion, &c.

[u] Aquinas, Pareus, *and* Pet. Martyr.

4. Wait for the full accompliſhment of all the prophecies touching Chriſt, and his kingdome. Much is foretold in the *Pſalmes*, *Daniel*, and the *Revelation*, which is not yet fulfilled, as [w] The Preaching of the Goſpel to all Nations, the coming down of Antichriſt, the coming in of Jewes and Gentiles (in the fullneſſe) under the Standard of Chriſt. His giving *a time of refreſhing* to the Church, towards the end of all things, when there ſhall be *new Heavens and new Earth*, *in which ſhall dwell righteouſneſſe*, (ſpirituall, halcyon, glorious times indeed) and finally, his ſecond coming to judgement, when the Trumpet ſhall ſound, and the

4.

w Mat. 24. 14. 2 Theſ. 2. 8. Rom. 11. 25. 1 Tim. 4. 1. Acts 3. 19. Iſa. 65. 17.

the dead shall rise, and all appeare before the Judgement-seat of Christ. All this must come to passe, and all this may be comprized in our comprehensive prophecie in the Text, *The Sun of righteousnesse shall arise with healing in his wings*[x].

5. And lastly, reject other Prophecies, & Predictions, which insnare many soules in our dayes; the Devill never drove such a trade as now when many Professors are not ashamed, nor afraid to enquire of his Oracles touching publick or private affaires, [y]*Erasmus* and [z]*Phavorinus* disputing against Astrologians, conclude all Prognostications and Predictions unprofitable, saying, if they foretell joyfull news, they decrease our future pleasures, if evill tydings they increase our present pain, the feare of danger being often worse then the danger it selfe; besides this, all Predictions of this kinde, are vaine, uncertain, and ambiguous, and misse oftner then hit; but above all, they are sinfull, and unlawfull, either in the maker, or receiver, and *God will set his face against such*, Lev. 20. 6. 2 Par. 10. 13. 2 Reg. 1. 16. Peep not therefore into the Arke of Gods secrets, be willing to goe Gods pace, do not outrun Providence, but *wait, wait I say, on the Lord*; and so much of that point: And thus having handled the Prediction of Christ, I now come to the Description of him, *The Sun*,

[x] See a Tract of Mr. *Geerings* call'd *A discovery of the vanity or iniquity of Judiciall Astrology*, Published 1646.

5.

[y] Leovitius in admonit. de usu Astrologiæ.

[z] Aulus Gellius lib. 14. cap. 1. in fine.

Sun, &c. The second Doctrine is this, that

2d *Doct.* *Jesus Christ is that glorious Sun, that with so much resplendent lustre shines out upon the Church.* For,

1. 1. The Sunne is of a communicative nature, he doth not contract his beames, and confine them within it selfe, but diffuses, and scatters, and spreads his rayes o're the world, the Sunne is the fountaine of light, and it inlightens the Moone, and Starres, and whole universe. The Lord Jesus is of such a nature. *Psal.* 84. 11. *The* [a] *Lord is a Sunne and a Shield, the Lord will give grace, and no good thing will he withhold from them that walke uprightly.* Marke, he no sooner calls God, in Christ a Sun, but he talkes of *giving*, and *withholding nothing*. And indeed he makes all the Creatures participant of his goodnesse, he gives forth his light unto the Saints, who are called *Starres*, Dan. 12. 13. The lesser vessells are filled by him, and *of his fullnesse wee all receive Grace for Grace*; Christ hath a sea of Grace, and glory, able to fill all our channells, like the oyntment (saith *Martin* [b] *Bucer*) which being poured out on *Aarons* head, trickled downe to his Beard, and the very hemme of his garment: So that divine, and rich anoynting of the Spirit, which was in such abundance poured out upon our head Christ, flowes down to all his members: God in Christ is a generall,

[a] *Apud Deum quidē est fons vitæ, justitiæ, virtutis, sapientiæ, at fons nobis occultus & inaccessus, sed horum omniū copia nobis in Christo exposita fuit, ut inde petere liceat, ultro enim ad nos fluere paratus est si modo transitū illi fide demus.* Cal.

[b] *Hoc adūbratum est per Aaronem qui dū in Sacerdotē consecraretur, perfusus est oleo super caput, quod præunctiā abūdantiā in barbam & oram vestimenti ejus defluxit sic,* &c. Mart. Bucer Joan. 1. 16.

rall, a communicative good, the word here used is *Schemesch*, the Minister of God, *viz.* the Sunne which imparts and ministers light & heat: for the word (c saith *Torshel*) is of *Schamasch*, to serve or minister to God or men, according as the Syriack version of the new Testament useth this word *Matth.* 20. 28. *The Sonne of Man came not that he might be ministred unto, but (Deneschtammesch *) that hee might minister.* Christ doth benignly impart grace and glory, a Fountain he is, and that opened, *Zach.* 13. 1.

c *Sam. Torsh. in Mal.* 4. 2.

* Διακονηθῆναι.

2. The manner is observable, the Sun communicates his beames freely, suddenly, impartially, & abundantly; so doth Christ freely, d they are not brought by violēce or attractives, or any art or diligence of man, but come of their owne free motion; and surely all that Christ doth, is *freely, without money, or without price*, he justifies without the concurrence or help of our merits, he is not moved by any thing in us, but his own good will and pleasure, e *Ephes.* 1. 5. 2 *Tim.* 1. 9. *Rom.* 11. 6.

2.

d *Sol non expectat preces, sed statim refulget, & omnibus videntibus lucem vitamque affert, ita Christus prior dilexit nos, & cum inimici essemus prævenit sponteque sua maximis beneficiis ditavit & ditat.* Corn. a Lapide in Mal. 4. 2.

e *Beneplaciti nomen omnia merita diserte excludit.* Calv.

Object. I but the violent take heaven by force.

Sol. 'Tis certaine: but this force is not

not offered on God, but themselves and the world, [f] whereby they master all impediments and difficulties that else would hinder them from heaven, and this not in their own strength, but Christs.

[f] *Violentos rapere regnum cœlorum, est regni Christi cupiditate adeo flagrare, ut vitam & omnia quæ contemnat modo particeps sit Evangelii, & regni cœlorum civis.* Mart. Bucer. in Matth. 11. 12.

Next, the Sun communicates his beams suddenly many times in an instant. Have you not seen the Sun mufled with clouds, suddenly shew himselfe, and in the twinkling of an eye, disperse his beames? Christ also can suddenly give out comfort to the soule, not [g] onely his second comming in glory, but his comming in grace may bee compared to lightning, which flashes suddenly. [h] So *Erasmus* and *Calvin* expound *Matth.* 24. 27. The Gospell was suddenly scattered or'e the world, grace and joy is oftentimes suddenly infused into the heart. 'Tis said, [i] *God will speak peace unto his people. q. d.* Look how easily and quickly you can speake a word, and with like facility and celerity can Christ give his grace, and let out the discoveries of himselfe to us. Thou that hast long waited for comfort, remember this, Christ can, and may suddenly shew himselfe unto you, when you are ripe for comfort, and his set time is come to doe it, he will not be long about it, comfort may come next moment.

[g] Luke 17. 24.

[h] *Nihil fulgore celerius.* Erasmus in Matth. 24. 27.

[i] Psalm 85. 8.

moment: We are but Præcones, Criers, Publishers of the Gospels glad tidings, but your inward peace and rest must drop from the clouds. 'Tis a new creation, and if God say of a dark soul, *Let there be light*, there shall be light, and that suddenly; nay, Christ can cure Nations in an instant, [k] *Jer.* 18.7. 'Tis but giving the wheele a turne, and the Potter can new make us: for *wee are as clay in his hands*, and though never so out of shape, he can soon mend us, *Isai.* 64. 8.

[k] Jer. 18. 7.

Again, the Sun communicates his beams impartially, and universally: For *the Sun shines on the just and unjust*, [l] *Matth.* 5. 45. The Lord Jesus is impartiall, he is no respecter of persons, *But in every Nation he that feares God and workes righteousnesse, is accepted*; hee shines more or lesse on all Saints: Nay, *he enlightens every man that comes into the world*, *John* 1.19. that is, [m] every man that comes into the old World with reason and understanding; and every one that is new born, and comes into the new world, with grace and comfort, sooner or later: Nay, he offereth himself unto every sinner, and reprobates keep the shuts of ignorance fast pin'd, lest the light should come in, because their deeds are evill. In a word, God by his omnipresence and providence (saith *Ambrose*) shines

[l] Matth. 5. 45.

[m] *So Musculus* and *Calvin* on John 1. 9.

(like the Sun) every where, and in all places of the world [n]. And then

Lastly, the Sunne sheds his beames not sparingly, but abundantly; the Sun when he shines can as easily fill a vast Palace, as a small closet with light, and so Christ deals liberally, and upbraids not; he gives wisdome and much wisdome, light and much light, [o] *Ium.* 1.5. *Of his fulnesse we receive grace for grace*, as it is in *Iohn* 1.16. *viz.* Grace in abundance. The metaphor (saith *Hunnius*) is taken from the over-flowing Fountaine, that poures out water in abundance, and yet remaines full: the same saith [p] *Theophylact.* Brethren, Christ can as easily fill the most widened, enlarged, capacious heart with [q] grace, and joy, as the slender, narrow mouth'd, streightned soule. Thou hast got but a little grace, or but a little comfort, what is the reason? and where lyes the fault? *Is the Spirit of God streightned?* Surely no, *Mich.* 2. 7. Doth the Fountain in God faile? Is his hand shortned, or his heart niggardly? No, no, the fault is in thy self, thy Armes are pinion'd, thy mouth sewed up by sin and Satan, or else you strive to drink in the crackt dish of your own merits or inventions, so that Christ may say as *Paul*, 2 *Cor.* 6. 12. *Ye are not streightned in me, but in your own bowels* [r] *Open your mouthes wide* (saith God) *let me alone*

[n] *De sole non dubitas quod ubiq; resplendeat, de Deo dubitas quod non ubiq; fulgeat?* Ambrose

[o] James 1. 5.

[p] *Metaphora desumpta est ab exuberante aliquo fonte, de quo licet subinde haurias, nunquam tamen exhaurias.* Ædidius Hunnius in Joh. 1. 16 pag. 70.

[q] *Effluens plenus manet*, Theophylact. in locum.

[r] 2 Cor. 6. 12. Ye doe not comply, ye do not reciprocate. Trap.

alone to stop them with good things. For though your hunger and thirst after righteousnesse be increased, and your hearts and desires enlarged, though you pull down your old barnes, your old thoughts and aimes, and build bigger, yet I will replenish them and satisfie them: *For ye shall be filled with all the fulnesse of God.* Will that content you? *Eph.* 3.19.

ſ Thus you see how Christ communicates himselfe: all things receive of Christ, but Christ hath a fulnesse in himselfe, Moone and Starres borrow light of the Sunne, the Sunne hath fulnesse of light in himselfe, so hath Christ. And yet the Sun is alwayes communicating out of that fulnesse, so is Christ, and the manner is remarkable, freely, suddenly, generally, and abundantly. That is the second thing.

ſ *Quicquid lucidum est in cœlo & in terra alitunde mutuatur splendorem suum, at Christus lux est ex seipso & per se refulgens deinde irradians totum orbem suo fulgore, ut non alia sit usquam origo vel causa splendoris* Calvinus in Joh. 1. 9.

3. There is but one Sunne, and from his singularity he takes his name, *Sol, quia solus.* There are many Starres, but there is onely one Sunne: there is but one Sunne of righteousnesse, but one Saviour, t *Acts* 4.12. *Christ is become the head of the corner, neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.* But one high Priest, but one master of Requests in

3.

t *Unicus vitæ autor est, quod Papistæ fatentur, sed dum tot adminicula confingunt, vix centesimam salutis partem illi faciunt residuam.* Idem in Acts 4.12.

heaven, neither good workes, nor yet Angels or Saints are co-Saviours with Christ, they are not joyned in commission either in point of satisfaction, or intercession.

Suetonius. *Suetonius* saith, that when *Augustus Cæsar* either out of humility or policie, desired the Senate would adjoyne two Consuls with him, for the better government of the State. The Senate answered, That they held it as a diminution of his dignity, and a disparagement of their own judgement, to joyn any with so incomparable a man as *Augustus*. And surely friends, it would much derogate from the worth of Christ, and lay folly to our charge, if we should joyne ought with Christ, either in redemption or invocation: He alone trode the Wine-presse of his Fathers wrath, he onely is able to intercede between a guilty sinner, and an angry Judge: He is fitted and accomplished in all respects, so that having him, we need no other, and all beleevers may say, To whom shall we turn, or whither shall we goe, but unto thee, thou hast the words of eternall life. Saints cannot heare us, Angels cannot help us, good workes will not availe us, 'tis Christ onely that can save us: let silly Papists say what they will, at last they must confesse this. *Bellarmine* having long argued for justification by works, concludes tis safest to rest

Sol quia solus Cicero de nat, Deorum lib, 2.

on

on Christ onely; and [u] *William Tracy* Esquire, in *Hen.* 8. time, made it in his Will, that no Masses should be said at his Funeral, for he trusted in Christ onely, and hoped by him to be saved, and not by any Saint, &c. Hereupon his body was taken up and burnt as an Heretick, *Anno Domini* 1532. You see Christ admits no rivals, or [m] sharers; as there is but one Sun, so there is but one Saviour; there are many starres, many adopted Sons, but not a begotten sonne besides him, [x] *He is the onely begotten Sonne of God*, and so the onely Sunne of the Church, we acknowledge no other: *One is our Master* (and so one is our Saviour) *even Christ*, *Matth.* 23. 8. [y] and but one God.

4. The Sun is at the Lords commandement, *Job* 9. 7. both for its rising and standing still, going back or going down; the [z] Sun doth all by order and appointment from God, and so did Christ, hee spake not by himselfe, or of himselfe, but all hee did by vertue of his Fathers Commission, and hee came about *his Fathers businesse*, John 5. 30. 36. And we read when he prayed the Father, that *the Cup might passe from him*, still he put in this, *Not as I will, but as thou wilt*, *Matth.* 26. 39. And so in all things he was guided by his Fathers will, and came into the world to [a] doe it,

[u] Acts & Monuments, fol. 953.

[m] *Divide si potes Arriane solem, & tum demum divide Trinitatem* Aug. Serm. 1. de verb. Apost.

[x] John 1. 18. 1 John 4. 9.

[y] Math. 23 8.

4.

[z] Titelman in Job. 9. 7.

[a] *Hæc vox est sæpissimè dedèti is atq; efferentis in plenum obsequium Dei.* Pelicanus.

Heb. 10. 7. *Lo, I come to doe thy will, O God.*

Object. *Object.* How then is Christ equall with the Father, is not this some disparagement to Christ? *Socinians* urge it as an argument against his Deity and coequality with the Father. They discourse thus, He that doth nothing of himselfe, but is altogether at the will and appointment of another, is inferiour to him whose will he obeyes. But — *John* 5.19.30. *Ergo.*

Sol. *Sol.* The Sonne doth nothing of himselfe, that is, as distinct from the Fathers work, seeing as they are God, they have one working and one will, and so *John* 5. 22. 'tis said, *The Father judgeth no man.* i.e. not alone, but by the Son: the Son doth all things, the Fathers will going before, not in time and nature, but order of persons, and this society and order of divine operations, doth not abolish but establish the equality of persons. [b] So that although the Sonne bee guided by the Fathers will, and in point of subsistence depends on the Father, as the rivolet on the Fountain, yet this is no disparagement to Christ, & still he counts it *no robbery to be equall with the Father*; Consult *John* 5. 26.

[b] *Quatenus est filius hominis omnia a patre accepit, quatenus vero est Dei filius omnia a se ipso habet.* Musculus in Johan. 5. 26.

5. 5. The Sun is a body of a wonderfull magnitude, called *a great light*, *Genes.* 1. 16. And 'tis questionlesse the greatest of all the

the celestiall bodies. *Anaxagoras* held the Sun much greater then *Peloponesus*, a countrey in *Grecia* [c] *Anaximander* to be as bigge as the earth: but since Mathematicians have found that it exceedeth the earth in bigneſſe 166 times *, and none of the other ſtarres of the firſt magnitude (whereof there are 15.) to exceed the earth above 18. times; and yet this vaſte Body ſhewes but little to the eye, becauſe a mans ſenſe cannot comprehend the dimenſions by reaſon of its huge diſtance from us, which *Eratoſthenes* affirmes to be an hundred thouſand thouſand, and five hundred thouſand miles from the earth. But not to ſtand on curioſities, you ſee the Sunne is of a wonderfull magnitude. Let mee allude to this, Jeſus Chriſt is very GREAT in his power and goodneſſe, *Titus* 2. 13. See that *Socinus* confounding Text, Chriſt is there called *the Great God*, Chriſt is thus great without quantity, his magnitude is unmeaſurable, and there are no bounds or limits to his greatneſſe, *David* ſaith, *His Greatneſſe is unſearchable*, Pſal. 145. 3. For *he fills heaven and earth*, [d] Jer. 23. 24. And ver

[c] *Plut. l. 2. de placitis Philoſoph. cap. 21.*

* See how *Ambroſe* demonſtrates the Sunnes magnitude, lib. 4. Hexamen. c. 6.

[d] *Chriſtum ideo magnum nomin*

ejus magnitudo (quam nunc inani mundi fulg[ore] exc[ed]nes extenuant ac interdum quoque quantum in ſe ej[us] extin[gu]ſe proferet; mundi enim ſpecies dum magna oculis no[ſtr]os oculos perſtringit ut Dei gloria quaſi in tenebris lat[eat] adventu ſuo fumos mundi omnes diſſ[ipet] ut nihil ampleſ[ti]riæ ſuæ ſplendorem, nihil amplitudinem diminuat.

how little is Christ in the worlds eye? Surely they which dote upon the glory of the world, and make Sense the Judge, will have low thoughts of Christ: Christ is at a distance, hee stands *a farre off from the proud*, but *he is nigh unto such as are of a broken heart*, Psalm 38. 18. For they are *made nigh by his blood*, and the more they beleeve, the neerer they approach to him, *Rom.* 13. 11. and so the more they discover and admire his greatnesse with the Psalmist, [e] *Thou art great, O Lord God, and there is none like unto thee.*

[e] The greatnesse of God is his Majesty or power, Deut. 3. 24. and 9. 26. and 32. 3. Exod. 15. 16. 1 Par. 17. 19 Luke 1. 49. Psal. 97. 11. and 145. 3, 6. Ainsworth on Psalm 150. 2.

6.

6. The Sun hath a dazeling brightnesse and splendor, so that no creature can behold it for a long time, with a stedfast and undazeled eye but the Eagle; no man can behold it with a fixed eye, unlesse hee looke downward, and see it in the water, a thick and grosse medium, so that what is said of the Spouse, is much truer of Christ, *Cant.* 6. 10. He looks forth as the morning, he is faire as the Moon, *clear as the Sun, &c.* he is of such amazing brightnesse, and resplendent lustre, and astonishing beauty, that were we to view him in his glorious Being, our eyes would dazle and wink at it. [f] For

[f] *Tantus enim e facie Domini fulgor emicabat ut ne mentes quidem ipsæ purissimæ, atque beatissimæ, illam intueri possent, nisi quemadmodum nos, cum volumus intueri solem oculis manum opponimus, ita & ille oculos suos binis alis utrinq; sublatis, hoc est pio metu & verecundia immensæ majestatis adumbrarent.* Oſor. in Iſai. 6. 2. fol. 22.

the

the Angels are glad to skreen their faces with their wings, and cry, *Holy, holy, holy, the world is full of thy glory.* As the picture of the Sunne upon a Table, comes short of the Sunne in its orb, so the Sunne it selfe comes infinitely shorter of Christ. Nay, let us imagine saith [h]one, that millions of Suns were all massed and framed into one Sun, & the sense of seeing, and faculty of understanding that are in all mankinde were contracted into one man, and that the Lord should set Christ by that Sun in his glory and splendor, [i] why truly that Sun comparatively would be a Globe of darknesse, and that eye could not view Christs Glory, nor that understanding comprehend it. But though carnall men cannot see Christ and live, see Christ and rejoyce, [k] yet Eagle-eyed souls (such are beleevers, *Matth.* 24. 28.) they shall through Christ, look upon God in the clouds, and behold him face to face, and the object shall bee sutable and delightfull; nay, in this life we may look downward and see this Sun in the paile of water, Christ in our flesh, Christ in the Word & Ordinances, Christ in the image of his children, and so hee is visible; and yet therein most lovely: For he is *the expresse image of the Father, and the brightnesse of his glory. Heb.* 1. 3

And thus *the light of the knowledge of the glory*

[h] *Sam. Rutherford* in his survey of Christs loveliness. p. 292.

[i] Acts 26. 13. Rev. 1. 16.

[k] *Sicut Sol Aquilarum oculos vegetat nostros fasciat (ait Augustinde moribus Manich lib 2. cap. 8.) Ita Christus justorum mentes acuet & vegetabit æternum; impiorum vero animos oculosque sua lues excæcavit.* Cor. a Lapide in Mat. 4. p. 355.

[l] *Dum igitur audimus filium esse splendorem gloriæ patris, sic apud nos cogitemus gloriam patris esse nobis invisibilem donec in Christo refulgeat.* Calv. in Heb. 1. 3.

glory of God, is given us in the face of Christ, that face that *is white, and ruddie,* in whose cheeks *are beds of spices, his eyes like Doves eyes, his locks bushy, and his lips like Lillies, fairer then the sonnes* or daughters *of men, the chiefest of ten thousand; O his countenance is as Lebanon, he is altogether lovely,* Heaven's in his smiles, *This is our beloved, and this is our friend, O daughters of Jerusalem,* Cant. 5.

When Christ gives the soule a glimpse of himselfe, it cannot but say that the beautie of Creatures is uglinesse, and deformity to Christ, and the best and highest comparisons and expressions are created shadows, which come infinitely short of Christ; If I had the tongue of men and Angels to describe him, it would be as deep silence to Christs shewing of himselfe to you; And when you have viewed and gazed upon Christ with all greedinesse to eternitie, beleeve this; There will remaine unseene treasures of lovelinesse and glory in Christ [m]. *Plato* speaking of God could say; *He was the horne of plenty, and the Ocean of Beauty*; He is like *the lovely Rose of Sharon.* O 'tis a ravishing sight *to see this King in his Beauty* [n], *Isa.* 33. 17. 'Tis a changing, transforming sight, it casts down certain rayes, and sparkles of glory, on them that view it [o], 2 *Cor.* 3. 18. *Angels have eyes within and without, Rev.* 4. 6. But here's fewell enough to feed them

[m] In his transfiguration very glorious. *Matth.* 17, 2. much more in Heaven.

[n] Isa. 33. 17.

[o] 2 Cor. 3. 18. Rev. 4. 6.

them all, & they cannot get their eyes pulled off from Christ; Sinners no sooner see him, but they are *sicke of love*, and ready to fall into a swound, cry, *Stay us with Flaggons, and comfort us with Apples*! Cant. 2. 5. *Tully* tells us of *Zeuxis*, that being to draw the Picture of *Helena* (I think for the Temple of the *Crotonians*) he caused divers comely Virgins to stand before him, that as a Garland out of severall flowers, from all their features, and complexions, he might draw one perfect Beauty; and thus the industrious Chymick extracts a little Gold, out of much course mettle; should I imitate that Painter, or this Chymick, set all the delights and glories of the world before mee, and put them all together, or extract somewhat amiable and excellent, out of all the drosse and dung here below, as *Paul* calls it; all would not be able to coyne in your hearts, an Idea of Christ, you'd still rest unsatisfied, and walke in darknesse, unlesse the Spirit would reveale Christ unto you, as he did unto *Paul*, Gal. 1. 16.

To conclude this, [q] *Joseph* was herein a Type of Christ, it is said he was a goodly Person, and w... favoured, [r] and though bodily beauty is a gift of God, yet saith [t] *Austin*, he was fairer within, then without; Well, herein he was a type of Christ as well as in the other things; For *Joseph* was set over

[p] *Gloria Christi ineffabilis, et exactè in hujus vitæ infirmitate sciri nequit, sed quando videbimus Christum à facie ad faciem.* Gerhard. Tom. 9. De vitâ æternâ.

[q] Gen. 39. 6.

[r] *Gratior est pulchro veniens è corpore virtus.*

[t] *Pulchrior in luce cordis, quàm facie corporis.* Aug.

over the whole Land in generall, the Kings houſe in ſpeciall; ſo Chriſt is Lord over the whole world, but chiefly of his Church, which is called Gods Family [t]; *Joſeph* had the cuſtody of the Kings Garner, & therewith fed all *Ægypt*, and other Nations, and Chriſt hath all the fullneſſe of God, wherewith he ſpiritually feeds Jewes & Gentiles, Beleevers of all Nations, that come with empty ſacks, and hearts to him.

[t] Eph. 3. 15. Galat. 16. 10.

7. As the Sunne is bright in it ſelfe, ſo it is the Beauty and Ornament of the world, *viz.* It diſcovers the worlds beauty, it is that makes all things appeare ſo lovely, and amiable; the faireſt, and moſt lovely objects, as Pictures, &c. if ſet in the darke, afford no pleaſure, no delight, nor contentment. [u] Chriſt alſo is the Beauty and Ornament, both of ſoules, Nations, I and Heaven it ſelfe.

7.

[u] *Chriſtus omnia nova luce nova vita, novâque pulchritudine exornat.* Cornelius A Lapide in Mat. 4. 2. Pag. 355.

1. Of ſoules, Chriſt is the beauty of your ſoules, and mine; *Jeremy's* dungeon, dark, and miery, and ſo are your ſoules ignorant, and deformed, till Chriſt ſhines in upon you; All outward comforts, or naturall parts, or ſecular learning, or Scripture-knowledge, cannot make a ſoule appeare beautifull to God, or good men, till Chriſt ſhines; unleſſe the Apoſtles had been illuminated by this Sun within, they had been darkneſſe it ſelfe, ſaith [w] *Muſculus.*

[w] *Niſi Apoſtoli per hanc lucem illuminati ſuſſent, prorſus Tenebræ eſſent.* Muſc in Joh. 1. 9.

2. As

2. As Christ is the beauty and ornament of soules; so of Nations: Where pure Ordinances are administred, there is *the beauty of Holinesse*; and on all such *Glory, God will be a Defence*: When Christ sits upon his Throne, then is a Nation happy; Though a Land should abound with mines of gold, mountains of Pearle, and Rivers of Nectar, and were another Paradise, yet if Christ, and Gospel, and Ordinances were not there, the Inhabitants might cry *Ichabod, for the glory is departed*; But then if Christ is there, what can be wanting? *Haggai* propheſied that the second Temple should be far more glorious then the first, not that it should be so adorned as the former, but that Christ was to be and preach there; God hath given Christ, and the Word to us, he hath given to other Nations other blessings; To the Muscovites hides, and precious skinnes; to the Moores of Barbary Sugar, and sweet spices; to the Spaniards Wine, and fruits; to the Indians gold, and silver; to them of Cathai, Pearles and precious Stones; to the Persians silk, and Margarites; to them of Finland, Greenland, fish and fowls; but to us he hath given Christ, and his Gospel, and all other things needfull for us; Oh blessed be the day, and happy be the houre, wherein they came to us; Let that day be as the day wherein *Israel*

Lament. 4. 1.

rael came out of *Ægypt*; if wee had more tongues then *Argus* had eyes, if every haire of our heads, saith [x] one, were a life, & every life longer then *Methuselah's*, all were too little to praise God for this mercy.

3. [y] As Christ is the beauty and ornament of soules, and Nations, so of Heaven it selfe; As you see *Rev.* 21. 23. *The glory of the Lord doth lighten it, and the Lamb is the Sun there:* Now when Christ shines out in his full splendor, and hath a constellation of lesser Suns round about him: This makes those streets paved with Diamonds, to sparkle gloriously by reflection; Indeed the brightnesse of this place is unconceivable, saith *Chrysostome*, wee that sleepe in darke holes cannot apprehend it; But all this amazing light and glory flowes from the face of Christ, the Sun of righteousnesse. Brethren, Heaven it selfe, would be an obscure place, if God and Christ were not there; He is the Crowne of Crowns, the Glory of Glories, and the Heaven of Heaven. [z] *Luther* said, he had rather be in Hell with Christ, then in Heaven without him; and *Paul desired to be dissolved, and be with Christ*; He well knew to be with Christ was Heaven.

8. [a] The Sun by situation is in the midst of the Planets, three above him, and three below him; Nature and the God of Nature hath placed him in the middle (for which many

[x] *Sam. Otes* on *Jude.*

[y] *Ibi verus Sol justitiæ mira suæ pulchritudinis visione omnes reficiet, ita universos cœlestis patriæ cives illuminat ultra omnẽ solis nostri splendorem.* Augustin. in Manuali. cap. 7. *Visio Christi est tota vita æterna, si mali Dei faciem viderent pœnis carerent.* Idem lib. de Spiritu, & Animâ, in cap. 55.

[z] Luther in Genes.

8.

[a] *Sol cor cœli dicitur quia in medio. In medio ponitur ut vim suã undequaq; diffundat, sic* Alstedius.

many reasons are given) why so Christ was and is still in the midst; When his parents sought him, they found him in the Temple, *In medio Doctorum, in the midst of the Doctors, disputing with them*, Luk. 2. 46. When he was crucified, they hung him between two theeves, and he was *in the midst*, Joh. 19. 18. After his resurrection when the Disciples were assembled, Jesus came, and *stood in the midst, and said, Peace be unto you*, Joh. 20. 19. [b] And still he is *In medio Candelabrorum, In the midst of the Golden Candlesticks*, viz. The Assembly of Saints, *Rev.* 1. 13. Now who this is that walks there, and how described, you reade afterwards, *His countenance shines as the Sun, and it is the Son of Man*, vers. 13. & 16. And now in glory he sits upon a Throne of Gold, Angels and Saints innumerable are round about him, *Revel.* 5. 11. So that still Christ is *in medio*, in the midst; The centre of all our desires, and joyes.

[b] *Virtus in medio consistit, & Christus in medio stat.*

9. The Sun is very admirable, and wonderfull in its Motion [c], which is Strong, Swift, Constant, and Distinguishing.

9.

[c] Sutable to the 12. signes of the Zodiack are the 12 Articles of the Creed, through which he passeth: There was somewhat in Christ, and his motions to answer all the signes. *Pro Ariete est illa Mansueta Ovis quae ad Occisionem ducitur; Pro Tauro continuus labor, & defatigatio: Pro Geminis duae Naturae admirabiliter conjunctae; ubi Leo etiam è Tribu Judae, Castissima Virginis, Libra Justitiae*, &c. Cresollius in Mystagogo. lib. 3. pag. 481.

Strong,

Strong, for it is a Giant-like motion. *Psal.* 19. 5. *He rejoyceth as a strong man to run his race*; and *he goeth forth in his might*, saith *Deborah*, Judg. 2. 21. The motions of Christ are strong, and powerfull, especially when he comes to convert soules, to helpe his people, and avenge himselfe on his enemies. *Isa.* 63. 1. *He travails in the greatnesse of his strength, and is mighty to save:* This is plainly spoken of Christ, and his motions towards his church, he travails in his strength, and who shall let, or hinder him? Now *Sampson* was herein a Type of Christ, and that both in his Name, and Arme. 1. In his Name (*Sampson*) whether with *Jerome*[d] you interpret it, *Their Sun*, or with *Mercerius*, *A little Sunne: Sampson* cheared the hearts of men, in those darke, and sad times of Idolatry, and oppression, yet he was but a *little Sun* in respect of Christ, whom he did typifie, *The Sunne of righteousnesse*, who is so exceeding great, and glorious, that God thought fit to inure the peoples eyes by looking first on a lesser light, *John* the Baptist (who is presently foretold after my Text, and was before Christ arose *a burning and shining light*) 2. As *Sampson* was a type of Christ in his Name, so in his Arme, in his Strength, for *Samson grew, and the Spirit waxed strong in him*, so as he became a Saviour of incomparable strength.

[d] And so it is interpreted in that old Rithme; *Sampson dictus Sol eorum, Christus lux est electorum, Quos illustrat gratia.*

Thus

Thus *Jesus Christ grew, in stature, and in favour, with God, and man,* and the Spirit was so strong in him, (becauſe unmeaſured) that he became a Saviour too ſtrong for Infernall Powers, he ſlew that roaring Lyon the Devill [c], and ſubdues our luſts, he laid heaps upon heaps, and deſtroyed more enemies by his death, then life [f]. In theſe and many other things was *Sampſon* a type of Chriſt. Againe,

As the Sunnes motion is ſtrong, ſo it is ſwift, *he makes haſt,* ſaith *Solomon,* Eccleſ. 1. 5. As one that runnes a race for a wager, *Pſal.* 19. 5. And indeed wee may well wonder, that ſo vaſt a Globe of fire, ſhould be hurried round the heavens in a day, and not ſet the whole world afire with the ſwiftneſs of its motion; and yet if you behold it, it ſeemes to ſtand ſtill, &c. The motions of Chriſt the Sun of righteouſneſſe, are ſwift, & ſpeedy, he flyes with *healing in his wings*; The word ſaith elſewhere, that *he flies on the wings of the winde,* and *skips like a young Roe*: But Chriſt never makes more haſt then when he comes to the reliefe of his people; Though it may be led by ſence, we thinke he ſtands ſtill, and *hath forgotten to be gracious.*

Next, The Suns motion is [h] conſtant and unwearied, *Pſal.* 89. 36. *His ſeed ſhall endure for ever, and his Throne as the Sun before me:*

[c] *Et Chriſtianorum proceſſit examen inſtar apum.* Auguſt. de Temp. Serm. 107.

[f] Vide Dr. *Taylors* Types. Pa. 55. to 59.

[g] *Sol tam velox eſt ut 24 horis conficiat milionem milliarium & inſuper 140 milliaorunde.* Muſculus.

[h] *Solem hunc intueamur & videamus num quid deformitatis (aut debilitatis) ex toto ſeculorum ſenio contraxerit.* Idem in Pſal. 93. Pag. 706.

The Sun is ever in motion, once he ſtood ſtill, not to eate himſelfe, but for his Creators pleaſure; The Sun doth not tyre nor ſpend himſelfe by his motions; 'Tis ſo here, Chriſts motions are continuall, he is ever in motion for his peoples good, by Providence, and Grace; He is indefatigable, and unwearied in doing of us good, for all his layings out doe not ſpend him, *he is the ſame, yeſterday, to day, and for ever*; Once more,

The Suns motion is diſtinguiſhing, Differencing times and ſeaſons, day and night, winter and ſummer, ſpring and autumne, are according to the acceſſe and receſſe of the Sunne: So Chriſts motions make great difference of times with perſons, 'Tis ſummer, or winter, joy and ſorrow, according to Chriſts coming, and going. Conſult, *Pſal.* 104. 28, 29, 30. You ſee the wonderfull motion of the Sunne, which is ſtrong, ſwift, conſtant, and diſtinguiſhing.

10. The Sun is expergefactive, or awakning out of [1]ſleepe; So Chriſt, and his diſcoveries rouze us out of ſecurity, and the pleaſant dreames of ſin; As the Converts, *Acts* 2. that cryed, *What ſhall wee doe?* Paul was aſleep till this light ſhone round about him, then he cryed, *Lord what wilt thou have me to doe?* Darkneſſe is a great provocation to ſleepe, and therefore wee ſhut up windows,

10. [1] *Peccatores dormientibus ſimiles.* [1] Theſ. 5. 6. Anaſtas.

dows, draw and pin our Curtains for that end; So here, the unconverted Gentiles that ſleepe in ſinne, are ſaid *to ſit in darkneſſe, and the ſhadow of Death*; But now when the Sun of righteouſneſſe ſhines in, this awakens, and raiſes us, crying, [k] *Now 'tis high time to awake out of ſleepe; The night is farre ſpent, the day is at hand, let us therefore caſt off the works of darkneſſe, and put on the armour of light*, Rom. 13. 12. And ſo,

As the Sun makes Candles, or Fires, as it were aſhamed to burne, ſo Chriſt, and his love, ſhames us out of ſin, and puts out the fire of luſt, and makes the *dimme Candles of carnall reaſons to goe out* [l].

[k] *Noctem vocat ignorationem Dei, quâ quicunq; detinentur veluti in nocte dormiunt; Lucem vero ſive Diem nominat Divinæ veritatis revelationem, per quam Sol Juſtitiæ Chriſtus nobis exoritur.* Calvin. in Rom. 13. 12. Rom. 6. 21. Shame is the companion of ſin, and bluſhing is *malæ cauſæ bonum ſignum: Nemo debet dormire, ſolem cernens.* Chryſoſtom. Play not the Porcupines, that ſleepe out the day. *Euſeb. Nieremb. Nat. Hiſt. lib. 7. cap. 51. pag. 123.* [l] 1 Cor. 1. 19, 20.

11. The Sun by his heat peirceth, and penetrates into the bowells of the Earth, dives as deep as the bottom of the Sea, and nothing is hid from his heat, *Pſal.* 19. 6. [m] All things are naked to Chriſt, and his eye is every where, he [n] ſees thee in thy clo-

11.

[m] *Apoſtolus dictione uſus eſt ex quadam excoriatæ Ovis Metaphora; Nam ut illi cũ demitur tergus, vel jugulo culter infigitur, & enectæ demum à collo pellis devellitur, interiora cuncta nudantur, & patent. haud ſecus & Deo univerſa quæ in terris geruntur, vel animo concipiuntur, vel mente, ut aperta, & enudata mox innoteſcunt.* Theophylact. in Heb. 4. 13. [n] Mat. 6. 4.

set, as well as open field, he is present by his workings, in every corner of the Earth, yea of Hell [o], and he searcheth the heart, and reines [p].

12. The Sun can easily expell the thickest [q] darkness, which is full of error, terror, &c. Though like that *darkness in Ægypt which might be felt* [r]. The darkness was exceeding great, not moved at [s] Artificiall lights, and the ayre was thickned [t] with grosse mysts, and vapours, that it might be felt: This *Origen* mystically, but fitly applies to those thick mysts and fogges of ignorance, in which unregenerate ones are involved till Christ shines; It sets forth, saith *Ferus*, the spirituall darkness of their soules: Brethren, Christlesse soules are very darke, yet no heart so sottishly ignorant, but *Christ* can inlighten it, and instruct [u] it; *Eph.* 5. 8. *Yee were sometimes darkness, but now are light.* Marke all in the Abstract, not darke, but *darkness*, not enlightned, but *light*; here's a change indeed: So in that 1 *Pet.* 2. 9. *Who hath called you out of darkness into his marvellous light.* in your unregeneracy, you sat fettered with Ægyptian darkness, but now Christ shines, *You are called* on a sudden *into a marvellous light*; Many say they are not book-learned, but the truth is, they are not holy; I knew one that lived in desperate ignorance 40 yeares, yet afterwards when the Sun

[o] Psal. 139. 8.
[p] Jer. 17. 10.
12.
[q] *Sol & calorem, et colorem nobis impertit.* Æn. Sylv.
[r] Exod. 10. 21.
[s] Junius.
[t] Perer.
[u] *Olim non modo Tetrici, & Fuliginosi sceleribusq; commaculati, sed ipsæ Tenebræ eratis.* Bullinger. in locum. *ubi non lucet Dei claritas, nihil est præter horrendam cæcitatem.* Calv. *Quod de Tropo tenebræ diximus, etiã de lucis vocabulo intelligẽdũ est, nimirum, quod sãcti lux, id est lucidi facti, dũ per Christi spiritum edocti sint.* Gasper. Megander. In locum.

Sun of righteousnes shined in upon her, she soone learned to reade, searched the Scriptures day and night, and quickly attained a vast proportion of knowledge; No soule too darke and ignorant for Christ to enlighten.

13. The Sun is seene by his own light, and so is the Sun of righteousnesse by his own beames: Nature may shew you there's a God, but not that there's a Saviour. Divine [w] light is not seen, but by it selfe, and its own rayes; darknesse cannot discover it. *Joh.* 1. 5. *And the light shined in darknesse, and the darknesse comprehended it not.* Onely Christ can discover himselfe to the soule; if wee meane to see him, wee must plough with his heifer, and then *in his light, we may see light*, Psal. 36. 9. For *he gives us the light of the knowledge of the Glory of God in the face of Christ*, as it is 2 *Cor.* 4. 6. 13.

[w] *Duplicem illuminationem ponit, unam evangelij, alteram arcanam quæ fit in cordibus.* Calv. in 2 Cor. 4. 6.

14. The Sun exhales thick and muddy vapours, which else would poyson the ayre, and therefore it is said to be *healing* in the Text; So Christ exhales, and dries up, the stinking sinkes of sin, and mud of corruption, that else would poyson and ruine his people, he ariseth *with healing in his wings.* 14.

15. The Sun in his beames, abides pure, when the ayre is corrupted; light admits not of corruption, its not infected though it look into styes, draught-houses, and all o- 15.

ther filthineſſe; Chriſt is pure, he is *a Sun of righteouſneſſe*, though the Creatures he hath to doe with are infected. Sin cannot infect Chriſt, though he know it, ſee it, order it, yet he is not defiled by it. Chriſt can handle Pitch, and eſcape pollution.

16. 16. The Suns heat is felt, when his light is not ſeene, his power and efficacy is not at all bound up, when his face is hid: [x] Saints may have Grace when they want comfort from Chriſt: Heare the [y] Spouſe, *I will ſeek him, whom my ſoule loves*, when ſhee loſt, ſhe ſtill lov'd him, and reſolved to ſeek him. Heare [z] *Job*, *Though he ſlay me, yet will I truſt in him.* [a] *David* likewiſe harpes upon the ſame ſtring; *Though I walke thorow the valley of the ſhadow of death, I will feare no evill, for thou art with me, thy rod and thy ſtaffe they comfort mee.* [b] Here are three things.

[x] *Non deſerit, etiamſi deſevere videatur.* Auguſt.
[y] Cant. 3. 2.
[z] Job 13. 15.
[a] Pſal. 23. 4. opened.

1. *David* a childe of God reckons on ſuch a time, when by diſmall deſertions, he ſhould take a Turne in the darke and damp valleys of the ſhadow of death *i.e.* be incompaſſed with dreadfull terrors, & ſore tryalls.

[b] *Qui operatur ut accedamus, operatur ne diſcedamus.* Auguſt. de bon. perſev. cap. 7.

2. He reſolves that in ſuch a caſe he will feare no evill. *q. d.* I will not be diſmayed, and utterly confounded, and ſinke into the gulfe of deſpaire.

3. He gives the reaſon, and ſhewes the hand that holds him, *Thy rod and ſtaffe com-*

fort

fort me (with such, Shepheards used to guide and rule their flocks.[c]) Thou wilt teach, stay, comfort and uphold mee in such a condition. The Saints are bid to rest on God then, as you see *Esay* 50. 10. we may feel his Arm sustaining of us, when we cannot see his face shining on us; wee may have assurance of adherence when we want assurance of evidence.

[c] Consult. Levit. 27. 32. Ezek 20. 37. Mich. 7. 14. Zach. 11. 7, 8.

17. The Sunne is usefull to generation and production of fruites, [d] *Sol & homo generant hominem*; and the fruits of the earth are all fetcht out by the Sun, *Deut.* 33. 14. It makes the plants which lay hid in their graves, to peep out, and beare fruit: [e] Why thus we are regenerated and born anew by the Spirit of Christ: All the pretious fruits of the Spirit, as holinesse, faith, love, joy, patience, &c. they are all drawn forth by Christ; hee is very profitable to every soule where he is, he comes richly laden with blessings, and *makes our spices to flow out*, *Cant.* 4. 16. Good things in us lye dead and bound up, unlesse the Spirit let them out, he cherishes the graces *that are ready to dye*: [f] we need not onely

[d] *Sol dicitur esse anima mundi.*

[e] *Nonnulli dum cœlum & mundum animal putarunt, cerebrum dixere lunam, cor solem: certe futuri animal monstrum fecerunt.* Euseb. Nierembergius Hist. Nat. lib. 1. cap. 8. pag. 5.

[f] *Cum nullum agens secundum agat nisi in virtute primi, sitque caro spiritui perpetuo rebellis, non potest homo licet jam gratiam consequutus, per seipsum operari bonum, absque novo auxilio Dei ipsum moventis, dirigentis & protegentis, quamvis alia habitualis gratia ad hoc ei necessaria non est.* Aquinas. Doctor Sibs on Cant. 4. 16.

grace to put life into us at first; but likewise the fresh in-comes of the Spirit to quicken and draw forth that grace wee have.

18. The Sun workes diversly on divers objects, it melts Snow, Ice, and soft Wax, but it hardens and stiffens the Clay, it makes gardens sweet, and dunghils noysome. § Thus Christ the Sun of righteousnesse, softens some, and judicially hardens others according to his pleasure, *Rom.* 9. 18. From good hearts that are like beds of Spices, he exhales by shining on them, the sweet savour of thankfulnesse; but the more Christ shines in a way of mercy to the wicked, the more like [h] dunghils they evaporate the filthy streams of ingratitude, sinning freely because grace abounds. Thus *Christ is set for the rising and falling of many.*

19. Next, The Sunne comforts and cheeres up the creatures. *Diogenes* prized the Sunshine above any thing *Alexander* could give him, light is sweet and pleasant, but darknesse is uncomfortable and dismaying, and it damps the spirits of men; but when the Sunne shines, all the creatures seem to smile together: when Christ the Sun of righteousnesse breaks out of the cloud, *Oh how sweet is his voyce, and his countenance is lovely!* the sight of it is *better*

18. [f] *Indurandi verbum non solum permissionem, sed divinæ quoq; iræ actionem significat.* Cal. in Rom. 9. 18.

[h] *Reynolds vanity and vex. of Cr. p. 77.*

19. [i] *Qui hac lætitia non effe[runtur] supra cælos, ut solo Christo contento mundum de[spi]ciant frustra [co]nantur se habere [ad]huc splendo[ri] [im]mortali, nisi Christi [ex]cludant.*

then

then wine, or life it ſelfe [i]. *David* ſaith, *Lift up the light of thy countenance.* And, *Thou that ſitteſt between the Cherubims, ſhine forth. Pſal.* 80. 1. The ſoule that ſeeth Chriſt ſhining, and God ſmiling, hath *joy unſpeakable and full of glory.*

20. Neither Moon-light, Star-light, nor Candle-light, can make day if the Sun be wanting; [k] and they are all drowned & cannot appear when the Sun is up with his greater glory. Brethren, 'tis not the Moon-light of Reaſon, the Star-light of Ordinances, nor the dim Candle-light of Creature-comforts, that can make day in the ſoule if Chriſt be wanting. And as all the creatures are ſenſible of the Sunnes abſence, the Marigolds droop, and wrap up themſelves, as unwilling to be viewed by any eye but his; and the birds refuſe to ſing their pleaſant notes: So it is with the ſoul, no comfort in Chriſts with-drawing, the Spouſe is even ſick and dying, when Chriſt doth not beam forth his love-rayes upon her. *I am bowed down and goe mourning all the day long,* ſaith *David, Pſalm* 38. 6. But heare *Job, I went mourning without the Sun,* (this may bee meant of the Sunne of Gods favour) *my Harp alſo is turned to lamentation, Job* 30 28. 31. The ſoul in ſuch a caſe *hangs up the Harp on the willow-tree, ſhe refuſeth to be comforted* by other lovers; bring

20.

[k] A ſaying of *Heraclitus.*

[l] *Deus ergo ſol quo ſolo fruens beatus ſit cultor ejus, & quo ſolo non fruens, omnis mens miſera eſt, quælibet re alia perfruatur,* Aug. lib. 2. contra Fauſt. 5.

bring musick, and friends, and contentments,&c. all's but *the white of an egge* [m], if Christ the yelk (which is the Sunnes picture) be wanting: no true relish or sweetnesse in any thing without Christ. But then when a soule is in a storme, when invironed with afflictions and temptations, then to misse Christ is double misery. *Paul* describing his dangerous voyage to *Rome*; aggravates the tempest thus; *Then neither Sunne nor Starrs appeared many dayes*, Acts 27. When there are stormes within, and tempests without, then to have no sight of Christ, is irksome, to have no comfort without, nor within neither, this is [n] sad.

But on the other side, when Christ the Sun of righteousnesse shines with full face, with perpendicular rayes, this drowns the lesser glory of Moone and Starres, this darkens your outward comforts, which indeed are not worthy a glance of your eye in respect of Christ: the soule that sees him, is in a continuall rapture, and with heart-siftings and leapings, sings, *There is no beloved like this beloved, he is the fairest of ten thousand*: And then looking upon other things, it counts all *drosse and dung for Christ* [o]. (Not to dwell here.)

Lastly, we are not much troubled when we see the Sun set, because wee expect it shall arise the next morning. And the Sunne

[m] *Quosdam deserit, quosdam deserere videtur*, Amb. in Psal. 118.

[n] *N. Lockyer* in his usefull instructions for these evill times. Serm. 11. pag. 135.

[o] σκύβαλον, *quasi* κυσίβαλον, *quod proijcitur canibus* Beza.

21.

Sunne cannot bee totally [p] eclipsed, as the Moon may; becauſe the Moon which interpoſes, is farre leſſe then the Sunne. 'Tis ſo here, let's not be over-much diſmayed when this Sun of righteouſneſſe ſets, [q] *For though ſorrow indure for a night, yet joy may return the next morning.* Jeſus Chriſt may be eclipſed, but never totally (as the worlds comforts may;) for though his face be hidden in great part, yet ſome crevice of light remains to cheare and ſuſtain the ſoule, [r] becauſe ſinne which interpoſes between Chriſt and us, is farre leſſe then Chriſt; if *ſinne abound, his grace will much more abound,* for his mercy is broader then our ſinne or miſery.

Thus you have ſeen at large the reſemblance opened betweene Chriſt and the Sun, yet know that in ſome things they are unlike, eſpecally five.

Firſt, the Sunne is but a creature when all is done; but *by Chriſt God made* the Sun and *world*, and all things in it: Chriſt is *from everlaſting*, *Prov.* 8.25. *Joh.* 17.5.

Secondly, the Sunne can diſcover things obvious to the eye, but cannot give ſight, a blind man may grope for the doore at noon-day, [s] whereas Chriſt inlightens the hidden man of the heart, and gives [t] eyes

[p] *Sol nunquam totus obſcuratur, quod luna minor ſit.* Ariſt

[q] Pſal. 30. 5.

[r] *Si impius es cogita Publicanum, ſi immundus attende meretricem, ſi homicida proſpice latronem, ſi iniquus cogita blaſphemũ. Peecaſti? pœnitere: millies peccaſti? millies pœnitere Chryſoſt. Hom. 2. in Pſal.* 50.

Wherein Chriſt and the Sun differ.

1.

2.

[s] Rev. 3. 8. Pſal. 36. 9.

[t] *Deus qui lux eſt interioris hominis, plus illi præſtat quam Sol oculo, nam Sol oculum ad ſe converſum illuminat, averſum a ſe, & clauſum deſerit: Deus vero non ſolum mentem*

ad

ad se conversum illuminat, sed etiam mentem ad se convertit, quod lux oculo non præstat. Augustin. contra Pelag. lib. 2. & cap. 5.

as well as light: this Sunne hath *healing under his wings*, and among other things hee cures our blindnesse, *Psalm.* 146. 8. *The Lord openeth the eyes of the blind.*

3. 3ly, some countries have too much of the Sun, as they that lye in the *torrid Zone*, and the *Moore* lookes black with it: But no soule nor people can have too much of Christ, nor can be tan'd and sunne-burnt here, but the more we behold Christ, the fairer and clearer we shal be; So 2 *Cor.* 3.8. Indeed the Spouse saith, *I am black, because the Sun hath lookt upon me.* Cant. 1. 6. But She there speakes of the scortching Sunne of affliction, not the refreshing Sunne of righteousnesse.

4. 4ly, Astronomers tell us, that whereas all other planets conjunction is the perfectest amity, the Sunne contrariwise is good by [u] Aspect, but evill by conjunction: Christ is good by aspect, but then the sweetnesse and perfection of our amity, consists in conjunction, [w] union and communion: we are made one with [x] Christ, by love [y] faith, and the [z] Spirit, being joyned to him, we are one with [a] the Father,

[s] *Agglutinatur Domino, . . 6. 17. ut . . . et arctionesse coniunctionem Christi obscum quam viri cum uxore* Cal.

Non tamen eo proficit hæc conjunctio ut illi efficiamur æquales. P. Mart.

[u] Heb. 2. 11. Joh 15 5. Eph. 5. 30, 31, 32. Rom 12. 5. [x] 1 Sam. 18. 1. John. 4. 16. Joh 17. 23. [y] Joh. 6. 56. Eph. 3. 17. Rom. 11 20. Gal. 2. 20. [z] Rom. 8. 11. Gal. 4. 6. 1 Joh. 3. 24. & 4. 13. [a] John 14. 20.

all

[b] all that Christ is, hath, is ours, and all our sinnes and miseries are his by [c] imputation and [d] sympathy. And being once joyned to him, we can never be [e] separated from him. This is a glorious union and love-knot indeed, neither men nor Devils can unty or dissolve it.

[b] Phil. 3. 9. 1 Cor. 1. 30. John 7. 22, 24
[c] 1 Cor. 5. 21.
[d] Heb. 4. 15. Isai. 63. 9.
[e] Rom. 8. 1. 35.

Lastly, that lovely Candle must shortly be blown out; for the *Heavens shall passe away with a noyse, the world and all in it shall be burnt up with fire* f. But Christ shall endure for ever. Both mentioned *Rev.* 22. 5 *And there shall be no night there, and they need no candle, neither any light of the Sun, for the Lord God gives them light, and they shall reigne for ever and ever.* Christ the Mediator shall bee King, and shine among the Saints to all eternity.

5.

f *Ubi lumen immensum, lumen incorporeum, lumen incorruptibile, lumen incomprehensibile, lumen indeficiens, lumen inextinguibile, quod es tu Domine Deus meus.* Augustin in Soliloq. cap. 36.

Object. But is it not said, at the end of the world, *Christ shall deliver the Kingdome up to the Father*, 1 *Corinth.* 15. 24. 28. g how then shall he continue to shine in his wonted splendor for ever?

Sol. Distinguish between the substance of Christs Kingdome, and the form or manner of administration: in the former respect it is absolutely eternall, Christ

g *Nonnulli offenduntur, cum Christum audiunt Regnum traditurum Deo Patri-fingunt enim propter hæc illum esse longe minorem. num existimant ita filium traditurum esse regnum ut illud sibi non retineat: si hoc velint, cogentur eadem ratione statuere Patrem se abdicasse universa potestate quando tradidit regnum filio,* Mat. 11. 27. P. Martyr in 1 Cor. 15. 24.

shall be a Head, and a Husband, and a Rewarder of his members for ever, and *an Everlasting Father*, for so Christ is called, *Isa.* 9. 6. In the latter way the Lord Christ shall keep his Kingdome as Mediator, till the last soule belonging to the Election come into Heaven, and the doores are shut, and then having no farther worke to doe, as Mediator, he shall surrender up the kingdome to his Father [i], and then the Father, Son, and Spirit, in unity of Essence, shall begin immediately to reigne over his Church, and fill all his, with Light, Love, Life, and Glory; But think not, saith *Peter Martyr*, 'twill diminull Christs greatnesse, to give up the Kingdome to the Father, for the Fathers Greatnesse was not eclipst, when he first gave the Kingdome to Christ, *Mat.* 11. 27. But onely the office of Mediatorship will now be shut up, and God will change the meaner forme of Christs Kingdome, into more perfection, and beauty, which Christ long'd for, *Joh.* 17. 5. *Glorifie thou mee with thine own selfe, with the Glory which I had with thee before the world was!* So that you see Christ hath a double Kingdome, Oeconomicall, and Essentiall, the former as Mediator, which he resigns at the worlds end, the latter as God, which he possesseth with the Father, and the Spirit for ever; *For of his Kingdome as God there shall be no end,*

[i] *I. Diodati*, in his Pious Annotations on the Bible opening that place.

end, Luk. 1. 33. Heb. 1. 8. When the extinguisher is clapt upon the Sun, Christ shall continue to give light unto the Church, and that for ever; For the *Lamb is the Sun there*, [k] Rev. 21. 23.

[k] *Christus erit Sol tuus, ita ut lumen à Sole mutuari necesse non sit, ne ergo mutationem ullam aut vicissitudinem rerum pertimescas, lucem enim perpetuam, ac immutabilem habebis.* Pignetus in Apoc. 21. 23.

Let us come to the Inferences of this poynt.

1 *Use.*

First, is Christ Jesus the glorious Sunne of the Church, and is this a [l] peculiar title, and character of Christ, then admire the impudence of Antichrist, that man of sin, that can heare his flatterers, call him *the Sun of the world*; Nay the Pope pronounceth himselfe to be greater then the Emperour, by so much as the Sun is greater then the Moone: Proud things have been done by Popes, and said often: [m] Pope *Gregory* the seventh, made the Emperour *Henry* the 4th stand three dayes, and three nights, at his gates barefoote, in frost, and snow, to entreat for Absolution; and Pope *Alexander* the third, made *Frederick* the Emperour at *Venice* fall down, and aske him forgivenesse, whilst he trod on his neck, applying that Scripture to himselfe, [n] *Super aspidem, & Basiliscum ambulabis.* Never such fearefull Tenets, as now, concerning the Pope; That God

[l] *Sol quia solus.*

[m] Sir *R. Bark.* his *Sum. Bon.* Pag. 110. 186. 199.

[n] Psal. 91. 13.

God ratifies what ever he doth; that if the Pope doth at any time change his minde, it is presum'd God doth also change his; That 'tis not lawfull to appeale from the Pope to Christ; That the Pope may decree against the Epistles of *Paul*, because greater then *Paul*; Nay it was disputed in their Schools, whether he be a pure man, or as it were a God, and whether he doth not participate both Natures, Divine, & Humane, as Christ doth. What shall I say; All the Titles of Christ have been given to Popes, as [o] Bishop *Morton* shews; as, 1. The Bridegroome of the Church; This title was put into the Miter 1300. *An.* This title peculiar to Christ, *Joh.* 3. 29. [p] *Bernard* was much offended at the Popes presumption in this, Ministers are but Paranymphs, or undersuitors for Christ, and the *friends of the Bridegroome*. 2. Pope *Innocentius* the eight, was said to be in Royalty, and Unction above his fellows; An attribute proper unto Christ, *Heb.* 1. 9. 3. Pope *Paulus* the second, a Celestiall Majesty. 4. Pope *Pius* the fourth, The voice, and Oracle of Truth; proper to Christ, *Joh.* 14. 6. 5. Pope *Innocent* the eight, (mentioned but now) One above all Principalities, and Powers, and whatsoever is named in this, or the other world, see *Eph.* 1. 21. 2 *Thes.* 2. 4. 6. Pope *Sixtus Quintus*, called the Corner stone in *Sion*

[o] Bp. *Morton* in his Booke called, *The Grand Impostur*, Pa. 246, 247. 251, 252.

[p] *Nemo cõmittit sponsam suam vicario.* Bern. Epist. 237. ad Sugenium Papam.

Sion, proved, pretious, and chiefe foundation; proper to Christ. *Isa.* 28. 14. 1 *Pet.* 2. 6. 7. Pope *Gregory* the 13th, called Power, Might, or Majesty of God on Earth: and againe, [q] *Our Lord God the Pope.* Lastly, for this Metaphor in the Text, as *Athanasius* was anciently called the light of the Church, [r] and *Basil*, the great light of the world, and Sun among the Stars; So generally the Title of Sunne hath been given to many Popes, by their cogging Parasites, and blasphemous Flatterers.

[q] *Dominus noster Deus Papa.*
[r] *Basilius magnus (à Greg. Nazianzeno) Orbis Lumen Sol inter sydera*, Nazianzen in Orat. de Basil. Teste Baron. An. 371. num. 93.

Object. Some may say, others gave unto Popes these Titles, they required them not.

Ob.

Sol. Will this excuse poore *Herod* at the day of Judgement, that the people cryed out, *The voyce of God and not man*! He required it not; But ought to have sharply reproved them, and did not: *Simon Magus* is not read to have required that estimation, as to be called; *The mighty Power of God*, *Acts* 8. 10. Besides it cannot be denied, but that these Titles were used of Authors, in their Dedicatory Epistles, and Personall Orations unto Popes, and were never reproved for it; Nay whereas Pope *Gregory* 13th, as you heard, was called, Power, Might, or Majesty of God on Earth, and our Lord God the Pope, himselfe authorised it in the Papall Glosse.

Sol.

Acts 12. 22.

And now having said somewhat of Popes

blasphemous Titles, 'twere easie to say as much of their wicked lives, which shew them to be Devills Incarnate[r]: *Innocentius* the eighth, had 16 Bastards. *John* the 13th defloured Virgins, and drank healths to the Devill. *Gregory* the ninth, a notorious lyar. *John* the eighth, a whoore. *Sylvester* the second, for the Popedome gave body and soule to the Devill. In a word, all of them from *Boniface* the third, *An. Dom.* 605. have been blasphemers, murderers, & hereticks, acting the part of the Antichrist; That *sits in the Temple*, and *hath horns like the Lamb* (which cannot be said of the Turke) *and he hath exalted himselfe above all that is called God*; Above Kings, and Emperours, and Christ himselfe[t]: But shortly it shall appeare Antichrist is no Sunne, but a blazing Meteor, which *shall fall as lightning from heaven*, or rather, a Globe of darknesse, and ignorance, whom Christ the Sun of Righteousnesse *shall destroy with the brightnesse of his coming*. AMEN.

2. From hence I may take occasion to speak somewhat of an old heresie, newly revived with some in these dayes, that *Christ* dwells in the Orbe, and circle of the Sunne, and is ascended no higher; this was the opinion of the [t] Manicheer, Hermians, and Passionists, as both *Nazianzen* and *Austin* affirme: And this heresie, among others, is revived,

[r] See M. *Cyprian Valera* translated out of *Spanish* by *John Golburn*, Anno 1600. Treating of the lives of the Popes.

[t] *Significat tamen Paulus, Christum suis radiis, quos ante adventum suum emittet, tenebras in quibus regnabit Antichristus, profligaturum, quemadmodum Sol priusquam appareat nobis irradiatione suâ fugat noctis Tenebras.* Calvin. in 2 Thes. 2. 8.

2 *Use.*

[t] *Manichæi solem adorabant ut Deum imo censebant ipsū & esse Christum, & ibi habitare filii virtutem.* Aug. contr. Faustum lib. 20. c. 6.

revived, and new dreſt in theſe licentious, & wanton times. The Scriptures they wreſt and abuſe to maintaine this ſtrange opinion, are all thoſe Allegoricall Texts, that liken Chriſt to the Sun, ſuch as my Text, and likewiſe that place, *Pſal.* 19. 4. which they reade thus; *He hath ſet his Tabernacle in the Sun*; whence they inferre, Chriſt dwells bodily in the circle of the Sunne, and there ſits as in a fiery chariot.

Plinius (ex Homero) Soli dat elogia nimis auguſta, & divina, Plin. lib. 2. cap. 6.

The naming of this hereſie is ſufficient confutation, and yet becauſe there are who talke of ſuch a thing, I ſhall ſpeake foure things to this point, to ſhew how ridiculous and abſurd this opinion is.

1. If the body of Chriſt be ſtill a true body, as they grant, then if it be in the circle of the Sun, he hath a ſolitary, hot, and uneaſie habitation, ſo far above the ſublunary world, and below the ſeat of God, and bleſſed ſoules; Hot, for the Sun is the fountaine of heat, and warmes the whole univerſe; uneaſie, and reſtleſſe, for the Sun is driven round the heavens in a day; But how a glorified Chriſt can be in ſuch an habitation, with ſuch inconveniences, I ſee not.

2. If this were ſo, and beleeved, 'twere the way to make us all Perſians, 'twould ſoone create reverence towards ſuch a glorious Creature, having ſuch a Gueſt; But God who gave his people ſuch a charge, to

beware of worshipping the Sunne, *Deut.* 4. 19. And was so offended when 25. of them did it, *Ezek.* 8. 16. He would never put such a jewell there, as might draw the hearts and eyes of the people to admire it above measure.

3. They wilfully mistake the Psalmist, for 'tis not, *He hath set his Tabernacle in the Sun*, but *in them hath he set a Tabernacle for the Sun*, as your Translation and [u] *Junius* renders it, *viz.* In the fourth day of the Creation.

[u] *Ex quo soli disposuit tentorium in eis*; scil. *quarto Creationis die.* Gen. 1. 16. Jun. & Trem. in Psal. 19. 4.

4. 'Tis expressly said, *Christ is ascended far above all Heavens*, Eph. 4. 10. Therefore above the Orbe of the Sun; which hath many Orbs, and Heavens above that; And Christ told the penitent Thiefe, that, *that day he should be with him in Paradise*, and *he sits downe at the right hand of the Father*, &c. Therefore Christ, is not, cannot be in the Orbe, and circle of the Sun, any otherwise then he is every where, namely, by his Divinitie.

3 *Use.* 3. Is Christ the Sunne of the Church, then see the happinesse of our condition in this Land, never did the Sun of righteousnesse shine brighter upon a Nation; 'tis a mercy to enjoy the light of the Sun, much more the light of the Gospel; a mercy to injoy the light of Reason, much more the light of Grace: This light shines round about

bout you, pull downe the ſhutts of wilfull ignorance, and 'twill ſhine in you.

4. This opens their miſery that have no intereſt in Christ, they are as a people without the Sunne. Wee reade of ſome Countries, that are [w] ſix moneths without the Sun, thouſands are without Christ; many are exceeding dark, and cold, as if they had never heard of Christ; [x] the twy-light of Nature hath prevailed more with ſome Heathens, then the Noon-tide of the Goſpel, with many nominall Chriſtians; But if the light of Nature be enough to damne Heathens, and Typicall light enough to damne Jewes, then you'l be damn'd with a witneſſe, that trade in ſinne, and ignorance [*] in theſe dayes of diſmantled light, and under this glorious Sun of righteouſneſſe, you'l be worſe tormented then filthy Sodomites, and fearfully *beaten with many ſtripes.*

4 *Uſe.*

w Thoſe that live neare the Articke Pole.

x *Plus ethnicis profecit vitiorum ignoratio, quam in nobis cognitio virtutis.* Juſt.

* *Non crimen Phœbus, noctua crimen habet.*

5. It ſerves to check thoſe that continually ſtrive to cloud and eclipſe this Sunne, that would faine carry us back to [y] *Ægypt.* Light is troubleſome to ſuch, but ſtand for the Goſpel, and Ordinances, and they'l ſtand for you: Christ is refreſhed, *as a Gyant to run his race*, 'tis not all the barking of dogges can hinder it, all the ſmoake that comes out of the bottomleſſe pit, ſhall not darken him long.

5 *Uſe.*

y *Eſt & taliũ pœna Chriſtus; lux enim eſt, & quid talibus tam inviſum.* Bernard. de conſid. lib. 5.

6 *Use.*

Next, be exhorted hence to many duties; *viz.*

1. Admire the beauty and splendor of this Sunne; if the Persians were driven to worship the Sunne, how much more should wee adore Christ, when *all the Angells of Heaven* admire him, *and worship him.*

2. Open your hearts to receive his light, and glory in it; the birds chirp, and all the Creatures, men, and beasts, seeme to smile together when the Sun shines[z]. Oh lets rejoyce in the light of Christs countenance, kisse and embrace Christ, and leap for joy when Christ shines.

3. Get your selves cloathed with Christs righteousnesse, covered with his robes, for then you will be [a] *cloathed with the Sun, and have the Moon under your feete,* Rev. 12. 1. Where you have a lofty Poeticall Description of Christs imputed righteousnesse imagine a garment were cut out of the Sun and put upon you, how glorious would you be? Well, the righteousnesse of Christ is yours, and much more glorious. See Ga. 3. 27. 2 *Cor.* 4. 21. [b] And being thus arayed behold *the Moon is under your feete.* i. e. you trample on all sublunary things, you prize earthly things in their right place, not as Crowne on your heads, but as dirt under your feete, because uncertaine, and changeable as the Moon, and all their light and

[z] *Oecolampadius* when he lay a dying, laid his hand on his heart, saying, *Hic sat lucis*, here is light enough.

[a] *Certe ecclesia quæ Christum & ejus justitiam induit, multo clarius illustratur quam acr à sole.* Marlorat.

[b] *Hæc vera est servarũ Christi nota, si unius Christi gloriæ intenti cætera despiciant, & tanquam sub pedibus habeant.* 1 Cor. 7. 21.

comfort is borrowed from Christ.

4. Set the Watches of your lives by this Sunne, not by the world, and *ill* examples, but the light and life of Christ. 'Tis folly it selfe, to set the Watches of your lives by the silly clocks of other mens Inventions, opinions, and practises, and not by the unerring Sun-diall of the Word; *To the Law, to the Testimony, Search the Scriptures.*

5. Delight in Christs Day, 'tis commonly called [c] *Dies Solis, Sun-day*, or a day dedicated to the Sun of righteousnesse; otherwise in the Institution, for all the seaven dayes were dedicated to the heathenish Gods. *Dies Solis*, Sun-day, to the Sunne in the Heavens: *Dies Lunæ*, Moonday, to the Moon: *Dies Martis*, Tuesday, to *Mars*: *Dies Mercurij*, Wednesday, to *Mercury*: *Dies Jovis*, Thursday, to *Jupiter*: *Dies Veneris*, Friday, to *Venus*: and *Dies Saturni*, Saturday, to *Saturne*: Thus all the dayes are dedicated to severall Gods among the Pagans, and though I will not conclude it flatly unlawfull to use these names, because it is the practice of Christian Churches; and the Apostle stucke not to call a Ship, [d] *Castor* and *Pollux*, Acts 28. 11. Which the Painims feigned to be Gods of the Sea, yet many could wish such names were abolisht among the Christians, because God saith, *Thou shalt make no mention of the names of other*

[c] *Dies Solis*, Christs Day.

[d] The names of other Gods not to be mētioned in cōmon talke. Exod. 23. 13. Josh. 23. 7. Psal. 16. 4. Zach. 13. 2. Hos. 2. 17.

ther Gods, Exod. 23. 13. And the *Israelites* changed the Names of Idolatrous places, *Numb.* 32. 38. However, call not the Sabbath-day, *Sunday*, unleſſe in reference to Chriſt the Sun of righteouſneſſe, whoſe day it is, and therefore called the Lords day, *Rev.* 1. 10. *viz.* A day ſet apart, for, if not by the Lord Chriſt, to commemorate his Reſurrection; The riſing of this Sun of righteouſneſſe in the Text, Oh therefore lift up Chriſts glory in his own day; ſpeake good of his Name, 'tis not more for Chriſts honour, then your good; For without the conſcionable and ſpirituall obſervation of the Lords day, Religion lyes a bleeding.

6. Learne of Chriſt, the Sun of righteouſneſſe, labour to be, and doe like him. The Sun keeps his Orbe, [c] doe you keepe your ſtations, be you likewiſe of a [f] publick communicative nature, keep ſtill in motion, and therein be ſwift, and conſtant.

7. and laſtly, Let Pilgrims take comfort, your journey is long, and wayes deepe, but the Sunne is before you, Chriſt ſhines upon you, here is ſome comfort, you ſhall ſee your way; Is this all? No; This Sun is in love with thee, and courts thee in thy way, it lookes upon thee cloathed with its own beauty. *Cant.* 6. 10. *Who is ſhee that lookes forth, as the morning, faire, as the Moone, and cleare as the Sunne!* See how Chriſt admires his

[c] *Ex ſede itio facile fit, ſeditio.*
[f] *Injuriam facit acceptis Chriſti bonis, qui illa tenacitèr ſibi ſoli uſurpat.* Muſculus in Johan. 1. 16.

his own Graces in thee? By nature thou art blacker then Hell, but he counts thee cleare as the Sun: Glorious Titles are given to Beleevers, which belong to Christ[g]; They are said to be anoynted and chosen; to be Princes, Heires, Kings, and lights in this world; And there you see he compares his Church to the Sunne, who yet is full of spots, unlesse in reference to his own righteousnesse on her[h], and so she is perfect; She is faire, as the Moone, cleare as the Sun. Well, goe on to admire, and follow this Sun of righteousnesse, & then see for your comfort. *Mat.* 13. 43. When this life is ended, *you shall shine forth as Suns in the Kingdome of your Father; Who hath eares to heare, let him heare.*

[g] Psal. 105. 15. Rom. 8. 33. Gen. 23. 6. Rom. 8. 17. Rev. 5. 10. Phil. 2. 15.

[h] Ezek. 16. 14.

[i] *Non quia solis etiam splendorem non superabunt, sed, quod nunc nihil fulgentius sole videmus.* Chry. Hom. 12. in Matth.

Jesus Christ is the Sun of righteousnesse, scil. 3d *Doct.*

1. The Sun of Righteousnesse Inherent, he is in himselfe a holy, pure, and righteous Sun, without spot, without sinne.

2. The Sunne or Fountaine of righteousnesse imparted. *scil.* All spiritual Graces, are rayes, shed from this pure Sun into the Heart.

3. The Sun, and Fountaine of Righteousnesse imputed. *scil.* That perfect righteousnesse of God wherewith a Beleever is cloathed.

4. The Sun of righteousnesse, remunerative, in scattering rewards and punishments, with

with a just, equall, and impartiall hand. All these may very well be included in the Text, and therefore wee shall speak of them severally by Gods assistance.

1. Christ the Sun of righteousnesse inherent. 1 Pet. 2. 22.

First, Christ is the Sun of righteousnesse inherent in himself, which is nothing else but the full and perfect conformity of Christs humane Nature, Will and Wayes, at all times, and in every thing, to the Will and Law of God, according to the exactest rigor of the same; [k] *He did no sin*, but *was a Lamb without blemish*, a Sunne without spot. If Christ had not been innocent himself, his sufferings had not been available for us: *John* saith, *The Word dwelt among us, full of Grace and Truth*, John 1. 14. where Truth comprehends all the vertues of the minde, and Grace all the beauties and perfections of the will. *Never man spake* nor lived like him. *Enoch* is commended for Piety, *Abraham* for Truth, *Job* for Patience, *Isaac* for Meditation, *Joseph* for Chastity, *Moses* for Meeknesse, *Phineas* for Zeale, *Samuel* for Uprightnesse, *Daniel* for Devotion, and *Solomon* for Wisdome: [l] But all in Christ eminently when he was upon earth: *Hee went up and down doing good*, and judg'd it became him *to fulfill*

[k] *Dicitur ergo Christus per Antonomasiam Sol justitiæ, id est, justus verusque sol, bonus, benignus, liberalis, bona sua omnibus impertiens.* Musculus in Mal. 4. p. 357.

[l] *Omnia in eo adeo erant divina quadam elegantia suspicienda ut nihil possit fingi eo gratiosius, omnia quoq; eius absolutam adeo & inimitabilem virtutem præ se ferebant, ut nemo posset illum homine esse majorem dubitare.* Mart. Bucerus in Joh. 1.

shall

all righteousnesse, *Matth.* 3. 15. This could not be otherwise, for *in him dwelt the fulnesse of the Godhead bodily.*

1. *Quest.* Was he not *like us in all things?* Yes, *sin onely excepted.* 1 Quest.

2. *Quest.* Did he not spring from a sinfull woman? 2 Quest.

Ans. True, yet he was not conceived in sinne; [m] for he was not begotten after the ordinary course by man, but formed of the onely substance of a pure virgin, and that in the conception *overshadowed* and sanctified by the holy Ghost, and so *that holy thing Jesus* came without sinne from sinfull flesh.

[m] *Quamvis ex Abrahæ semine genitus sit Christus, nihil tamen contagii ex vitiosa natura contraxit, quoniam ab ipsa origine purum servavit Dei spiritus, nec tantum ut in se privatim sanctitate polleat, sed magis ut suos sanctificet.* Calvin Luc. 1. 35. See this point of the Incarnation excellently treated of by *James Usher*, Archbishop of *Armah*, in a little Tract called Immanuel bound with his Body of Divinity. pag. 3, 4, 5, &c.

3. *Quest.* How could justice afflict him in that measure that was innocent? 3 Quest.

Ans. [n] Christ Jesus had then all the sins of the Elect upon him, and so was the greatest sinner in the world, not by pollution, but imputation, 2 *Corinth.* 5. 21. *He hath made him to be sinne for us, who knew no sinne, that we might be made the righteousnesse of God in him.* See Isai. 53. 45.

[n] *Non tantum pro nobis mortuus est Christus, sed tanquã a Deo maledictus & peccator omnium scelestissimus, imputatione, mortuus est: sic enim mori multo magis est quam mori,* Gal. 2. 13. Sarcerius in 2 Cor. 5. 21.

Quest.

4. Queſt.

Queſt. 4. But was hee not tearmed a Blaſphemer, a Wine-bibber, an enemy to *Cæſar*, a Devil?

Anſ. God had one Son without ſin, no Sonne without ſlanders and perſecutions. And uſually the worlds poyſoned arrowes are ſhot at a white mark, they are levelled at the godly; to hide or leſſen the reall wickedneſſe of themſelves and fellow-ſinners, they blaze and aggravate the pretended infirmities of ſuch as walke by Rule. No ſoule ſo ſpotleſſe and innocent which hath not met with ſome [o] ſlanders, and godly Miniſters eſpecially are beſmeared herewith, to blaſt the fruits of their Miniſtery: a main engine of Satans. But I remember a ſaying of *Auſtin*, He that willingly takes from my good name, unwillingly addes to my reward, [p] *Matth.* 5. 11, 12. And thus we have a little opened this truth, That Chriſt is a Sun of Righteouſneſſe inherent in himſelfe, he was Righteouſneſſe and Holineſſe it ſelfe. Let mee inferre ſix things from hence.

[o] See of ſlanders before, p. 140, 141, 142.

[p] *Quiſquis volens detrahit famæ meæ nolens addit mercedi meæ.* Auguſt.

1. Inference.

First, we ſee then, a vaſt difference between the two [q] *Adams*; The firſt *Adam*, who was the head of Mankinde, was made *a living Soule*; the laſt *Adam*, who was the head of all the Elect,

[q] *Adam & Chriſtus ſunt tanquam duo principia, vel duæ radices generis humani, & hoc vult Paulus conditione quam per Chriſtū conſequimur, longe potiorem eſſe quam fuerit ſors primi hominis.* Calv. in 1 Cor. 15. 45.

was

was made *a quickning Spirit*; *The first man is of the earth, earthly, the second man is the Lord from heaven.* So *Paul*, 1 *Cor.* 15. The first *Adam* had a *posse non peccare*, and *posse non mori*: the second *Adam* had a *non posse peccare*, and a *non posse mori*: The first *Adam*, and all his children that lay then in his loynes, had before the fall, a possibility of standing; the second *Adam*, and all his seed, according to the Spirit, had an impossibility of falling: our condition in the first *Adam*, was very glorious, innocent, and free from all sinne, had he stood: our condition in the second *Adam*, is very sure and certain, though pester'd with some corruption. In a word, the first *Adam* by his folly, infected all the world with sinne; the second *Adam* by his power redeemed the world from [r] sin

r If the Reader would see this point described to the life, see a Book cald *Sparkles of Glory*, writ by *John Saltmarsh*, which Book, though dangerously erroneous in many things, yet handles the point of the two *Adams* very clearly, onely derogating a little from the first *Adam* in innocence. Pag. 1, 2, 3, &c. to the 15. Try all things, &c.

Secondly, what shall we thinke of *Eberies* doctrine, that blasphemously speaket of Christ as a meere man, [f] saying, Why did Christ take some Disciples to pray with him? Because he was afraid to pray alone. Why did he pray the same words over and over? Because hee could not goe for-

2. Inference.

f *Vide* the account given to the Parliamēt by the Ministers sent to Oxford, p. 30. 38. 41.

forward, but had the ſpirit of bondage as I have had. I dare not ſay any more, for the time is not yet come to ſpeak the truth,&c.[t] And he laid down this *Theſis* at a conference in *Oxford*, that the Saints have the ſame fulneſſe of the Godhead as Chriſt hath, dwelling in them in the ſame meaſure, though not in the ſame manifeſtation. This likewiſe he endeavoured to prove at a publick meeting. But his Diſciple *Robert* [u] *Waſtfield* ſaith plainly,

God, Chriſt, and the Saints ſhall bee all one, the fulneſſe of the Godhead ſhall dwell in us bodily; and God ſhall bee as fully and as really manifeſt in the fleſh of the Saints here in this life, as ever he was in the fleſh of our elder brother which was crucified at *Jeruſalem*,&c.

Paul Beſt likewiſe ſaith, 'Tis high blaſphemy to equalize Chriſt with God. [w]

O ſweet Jeſus, art thou thus requited for all thy love? Thy patience is infinite, for all judgement is committed unto thee; thou couldſt grapple with ſuch blaſphemers, as once with *Julian*, and daſh them in pieces as potters veſſels, and deſtroy them with hot thunderbolts from heaven. But forbearance is no quittance, nor yet any Argument why ſuch ſhould bee tolerated.

Well, the Sun of Righteouſneſſe ſhall b[illegible]eak

[t] *Erberies* relation, p.8. *ad finem.*

[u] *Robert Waſtfield* in his blaſphemous booke called *Chriſt coming in the clouds.* pag.17.18.

Paul Beſt in his wicked book called, *Myſteries diſcovered*, pag.4. 6.11.14.

breake through all these clouds, and shine gloriously.

I will lay downe two positions, then which nothing is clearer in the Word.

1. Beleevers in this life doe finde and feele many Reliques of corruption, and that Saint that hath received most grace, comes short of perfection,[x] 1 *Cor*, 13. 12. *Rom.*7.23.*Gal.*5.17. 1 *Cor.*15. 19. 1 *John* 3. 2.*Phil.*3.12,13.

[x] This point proved before pag. 77. all objections answered.

2. Jesus Christ is true and perfect God, for time coeternall, for nature coessentiall, for dignity coequall with the Father and Spirit.[y]

The Deity of Christ proved.

[y] Doctor *Gr. Williams* his third Golden Candlestick. part 1.cap.3. 4,&c.pag.777. to 779.

1. Coeternall, *Isai.* 9 6. *Titus* 2. 13. 1 *John* 5. 20. See also *Prov.* 8. 25. *Job* 38. 4. *Rev.* 1. 8.
2. Coessentiall, *John* 10.30. 1 *John* 5. 7.
3. Coequall. For

1. All the Divine properties are ascribed to Christ, *Matth.* 28. 20. *Phil.* 3. 21. *Matth.*9.4. *Heb.*13.8. and so of the rest.

2. The peculiar operations of the Deity are ascribed to Christ, *John* 13.18. *Col.*1. 16. *Heb.* 1. 3. *John* 1. 9. & 16.7.& 14.13. *Matth.* 9. 6. 1 *Cor.*11. 13. *Rev.* 1.18. *John* 5. 24.

3. Divine honour and worship is due unto him, and exhibited of all the Saints, *Phil.*2.10. *John* 17. 5. and *Rev.* 5. 13.

And

And indeed Reason tels us, that Christ the Mediator must be perfect God; [z] For none can satisfie for sinnes, nor be a [a] Saviour of soules, but God onely. No [b] finite creature was able to vanquish all our enemies, Sin, Satan, Death, &c. much lesse abide and overcome the infinite wrath of God, and the sufferings due unto us for our sinnes. Finally, his Divinity made his sufferings of an infinite value; and as Mediator he was to undertake for our good behaviour for the future, and send his Spirit to apply the benefits of his death, &c. All this shewes he must be God. And thus you see the dangerous madnesse of those that make him a meere man, or not perfect God, that is, the Sunne of righteousnesse, and of unspotted purity and glory.

[z] *Lombard.* li. 3 dist. 5. *Bellarm.* lib. 1 cap. 4. de Christo, pag. 62. ad 77. *Athanasius* in lib. de expositione Fidei. *Fulgentius* in resp. ad object. Arrianorum. *Dionysius* de divin. nom.
[a] Psal. 49. 7.
[b] Heb. 2. 14.
[c] Psal. 18. 4. Acts 20. 28. Heb. 9. 14.

3. Inference.

Next, see the desperate madnesse of this evil world, to condemn such a man as a malefactor that never had sin, that never offended any in all his life, but shone out before God, Angels and Men, in such immaculate innocency, that from the crown of the head to the sole of the foot, there was no spot on him; all places fared the better for him, he healed their sick, fed the hungry in soule and body, [d] yet *men despised him, and*

[d] *Christus sic fuit contemptus & abiectus, ut esset omnium mortalium despicatissimus, tantis vulneribus concisus, tantisq; dedecoris, & ignominiæ maculis affectus ut oculos ab eo averteremus, ne tantam indignitatem contemptissimi hominis usurparent*, Osor. paraph. in Isa. 53. 3. p. 195.

the

the nations abhorred him, saith *Isaiah*, and they counted him as *one without forme or comelinesse*: Nay, they studied wayes to grieve and misuse him, they spat on him, and buffeted him, and preferred *Barabbas* before him, &c. The reasons, *John* 15. 18. 20. *Acts* 2. 23.

Fourthly, wonder and adore the matchlesse love of Christ to us, in that hee bore our sinnes for us, who never knew sinne, hee that in himselfe was a milke white Lamb without [e] spot, put on the skin of a Leopard, and so by imputation was laden with sinnes. [f] *Paul* saith, *Hee was made sin for us, that knew no sin.* Not made sinfull, but *Sinne*, even all sinne, a lump of sinnes by imputation. Oh what heart can sufficiently admire his love. 4. Inference.

[e] 1 Pet. 1. 19.

[f] 2 Cor. 5. 21. *Peccat iniquus & punitur justus.*

Fifthly, hence it is manifest, impenitent sinners shall not bee pitied, or spared of God; for did not God spare him that never offended, and will he spare them that never leave offending? O what madnesse hath besotted men, as with stubborn wilfulnesse still to trust upon an unknown mercy in God, though they live in their sinnes, when Christ having sin but imputed, was not spared, *God bruised him, and put him to griefe*, saith [g] *Isaiah*; and *the Lord afflicted him in the day of his fierce wrath*, saith [h] *Jeremy*: His owne Father that so 5. Inference.

[g] Isai. 53. 10.

[h] Lam. 1. 12.

entirely loved him, yet finding others sins upon him, was presently a devouring fire, and an over-flowing torrent of wrath upon him: Oh therefore how shalt thou escape that never hadst his love, nor never leavest thy sinning? *Consider this you that forget God.*

5. Inference.

Sixthly and lastly, seeing Christ is thus a Sunne of Righteousnesse by inherent holinesse in himself, let us all lay him as a pattern before us[i], *and purifie our selves as hee is pure.* The Moon is faire, but she hath her [k] spots; the Starres glistering, but they have their erratick motions: Behold the Sun, it hath neither spot in its face, nor error in its course: the best of Saints have their [l] spots, their [m] failings, [n] follow them no further then they follow Christ: But Christ is a Sunne without spot: a *Sunne of Righteousnesse*, enriched with all grace and glory; O therefore eye him, [o] and learn of him; *Let the same minde be in you as was in Christ*, walk in love, justice, meeknesse, and heavenly-mindednesse, as he walked; though you come short of the Copie, yet write after it.

[i] *Præcedit Christus, sequamur nos.*

[k] Vide Thom. Aquin. de cœlo & mundo, lib. 2. lec. 12. pag. 91.

[l] Deut. 32. 5.

[m] Prov. 24. 16.

[n] 1 Cor. 11. 1.

[o] *Frustra ille fortitur Christiani nomen, qui Christum minime imitatur: Quid tibi prodest vocari quod non es?* Aug.

2. Christ the Sun of righteousnesse imparted.

2. As Christ is the Sunne of inherent *Righteousnesse* in himself [p], so also he is the Fountain of imparted or infused *Righteousnesse* too, and in beleevers all their goodnesse and holinesse proceeds from him, and all

[p] *Sol & fide-*

all their ſpirituall graces are certain rayes ſhed from that glorious and pure Sun into the heart.

ra non ſibi, ſed nobis lucent.

Now this imparted righteouſneſſe is nothing elſe but the conformity of our minds, wills & affections, of our thoughts, words and deeds to Gods holy Word and Will, accord 3 to the meaſure of grace received from Chriſt, *Rom.*6.18. *Being free from ſin, we become the ſervants of righteouſneſſe.*

Thus you ſee there is a righteouſneſſe of imparted holineſſe in the Saints, although ſtained with many imperfections.

*Queſt.*1. But how come Beleevers by it?

1 *Queſt.*

Anſw. 'Tis created, 9 *Epheſ.* 4.24. *The new man is created in righteouſneſſe and true holineſſe*, ſo that grace is another creation. The ſame power that made the world, goes to the new making of a heart, 2 *Cor.* 4.6. *Eph.*1.18,19.

9 *Creatio fit ex nihilo.*

Queſt. 2. Created? But by whom?

2 *Queſt.*

Anſw. Surely, by Jeſus Chriſt, the *Sun of righteouſneſſe* (in the Text.) For Chriſt is the Fountain of their infuſed holineſſe, as the Sun is the fountain of light, 1 *Cor.* 1.30. *Chriſt Jeſus of God is made unto us Wiſdome, and Righteouſneſſe, and Sanctification, and Redemption.* And *John* 1. 16. 1 *Of his fulneſſe we all receive grace for grace.* So that all our water of joy is drawn out of

1 *Chriſtus bonorum omnium affluentiam in ſe continet, ita ut nõ aliũde ulla pars ſalutis, nec gutta una gratiæ petenda ſit.* Calv, in John 1. 16.

this Well of ſalvation, as Chriſt is called, *Iſai.* 12. 3.

Chriſt as Mediator was not onely to pacifie God, but (as *I* ſaid) to engage and undertake for a change in us, and that we ſhould be pliable and obedient, ſubmitting to the new Covenant; Chriſt therefore by his Spirit muſt purge his Church, and principle his Elect, that they may be preſented ſpotleſſe to the Father. Again,

All grace is conveyed unto us through this Conduit-pipe, a Mediator; becauſe herein God is well pleaſed with us, and ſo in him will *give grace and glory, and withhold no manner of good thing from us.*

Laſtly, the gifts and graces of the Spirit are the fruits of Chriſts Aſcenſion, as *Elias* when he was tranſlated, let fall his garment, ſo Chriſt at his Aſcenſion powred down his Spirit, and let fall ſome golden rayes of his glory, *Iohn* 16. 7. I might add to this, that Chriſt by his interceſſion prevailes for grace for us, *Luke* 22. 32. In all theſe reſpects Chriſt may be ſaid here, to be the Sun or Fountain of our imparted righteouſneſſe, though the Spirit properly work it.

3. *Queſt.* *Queſt.* 3. How is Chriſt the Sunne and Fountain of the Saints Righteouſneſſe imparted?

[t] *Ergo Chriſtus noſtræ utilitatis gratia, ad patrem aſcendit, nam in cœlum ipſum ingreſſus eſt, ut appareat nunc in conſpectu Dei pro nobis.* Muſc. in Joh. 16. 7.

I

I answer, by Conformity, Resignation, and Infusion.

1. By conformity with Christ in his Life, Death, and Resurrection; by faith we draw vertue from these to transforme, mortifie, and quicken us, *Rom.* 6. 11. *In that Christ lives he lives unto God, reckon yee also your selves to be dead indeed unto sin, and alive unto God through Iesus Christ our Lord.* [t] You see Christ did not these things for himselfe, we as his members have fellowship with him in all, *our old man was crucified with him*, and *we are risen with Christ. Colos.* 3. 1. that is, by vertue of his resurrection.

[t] *Tho. Wilson expos. on Rom.* 6.11. pag. 186. Dialogue 5.

2. By Resignation, & giving up our selves to Christ in all his offices, that we may be guided, acted, and ordered by Christ in all things. See *Rom.* 6. 13. but chiefly [u] *Rom.* 12. 1. *I beseech you therfore brethren by the mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service.* When a sinner lies down at Christs feet, and saith, [w] Here am I, doe with me as seemeth good in thy sight, I am not mine owne, thou hast bought me with a price, &c. He that stands ready prest for God, is not far from righteousnesse.

[u] See *Eln. Par.* on Rom. 12. 1, pag. 220.

[w] *Christus non indiget nostro obsequio, sed nos illius dominio.* Hieron.

3. By communication and infusion of the Spirit of Christ to new-mould our

hearts, to purge us, and wash us, and sanctifie us, *Rom.* 8. 10, 11. *If Christ be in you, the body is dead, because of sinne, but the Spirit is life, because of righteousnesse: for the Spirit of Christ dwels in you, and quickens you, &c.*

The inferences from this point are three.

1. Inference. First, see the dangerous condition not onely of prophane Gospellers, that hope to be saved by Christ as well as others, and yet are farre from righteousnesse (see *Heb.* 12. 14.) but also of subtile Libertines, that under the glorious pretence of exalting free grace, secretly undermine holinesse and sanctification, *From such turn away, you have not so learned Christ.*

2. Inference. Secondly, labour to find and feele this work in you, that Christ is the Sunne and Fountain of righteousnesse imparted in you, as well as in others, *that you may know him, and the power of his resurrection*, and that for these considerations. Ephes. 4. 24.

1. Imparted Righteousnesse is the Image of God, and that Amability of inward splendor in which we were created at the beginning, it makes us exceeding beautifull and lovely in the sight of GOD, Angels, and Men; Grace makes us like the Kings Daughter, *All glorious within.* [x] Heare Christ, *Cant.* 4. 7. *Thou art all faire my love, there is no spot upon thee.*

[x] *Nigra est exterius Christi sponsa, sed formosa interius.*

Grace

Grace is the most becomming thing in the world.

2. 'Tis the end of our [y] Election, [z] Redemption, and [a] Vocation. This is Gods great designe to make a holy and righteous people, that we may honour him and the Gospel. Nay,

[y] Ephes. 1.4.
[z] Titus 2.14.
[a] 1 Cor. 1.2

3. 'Tis not the least part of glory, and blisse eternall, *Ephes.* 5. 27. Righteousnesse is Heaven begun, and Heaven is Grace finisht. Not onely Turkes, but many Christians make false draughts of heaven, conceiving it barely a place of content and happinesse; but if you pencill Heaven out aright, and give it the true complexion, you'l find it the greatest Hell to carnall ones, because a place of such holinesse, there we shall have fulnesse and perfection of grace, beatificall visions, and enjoymens of God; and serve God with *Halelujahs* and *Adorations*, and that without intermission, or wearisomnesse. Now if this be Heaven, then Grace and Righteousnesse here is not the least part of that blessednesse.

Note.

Psal. 17. 1. Phil. 1.23.

Ier. Burroughs now in glory.

3. and lastly, See whence all your infus'd righteousnesse must be fecht, not from Divine Ordinances, & your own endeavours, for *bodily exercise profits little*, and *'tis not of him that wills or runnes, but God that shews Mercy.* Not from blessed Saints, or [b] Angels,

3. Inference.

[b] *Summa est stultitia invocare Angelos, cum invocãdus sit Deus apud quem est potestas juvandi.* Musc. in Psal. 34.7. pag. 68.

they cannot heare you, nor helpe you, *To which of them will you turne?* They live on Free-Grace themselves; Not from God, out of Christ; shall stubble petition the fire not to devoure it? Will a man expect Grace, and favour from his enemy, that whets his sword, and bends his bow for destruction? But then, be sure you goe, nay run to God in Christ, who is the Sun, and proper, full, free Fountaine of righteousnesse infused. And then to encourage you, consider foure things full of comfort.

[c] *Planè nihil Deo difficile, cui voluisse faciſſe est.* Ambros.

1. He can easily doe it, [c] with a words speaking, for all power is in his hands, no soule so unrighteous, or filthy, but Christ can wash it.

2. He loves to doe it, 'tis his office and delight to doe it, he was anointed for this end, and mercy is pleasing unto him.

3. He hath done it for thousands, as vile, and grace-lesse as thy selfe, he doth it daily, and hourely for others, doubt not, but he will doe it for thee also.

4 He hath engaged himselfe by Promise, to doe it for all that are [d] elected; Is not this the Tenor of the new Covenant? *I will give you a new heart,* [e] and I will cause you to know, feare, and love me, &c. What saith Christ to his anxious Spouse? *Ile make thee bowes of gold, with studds of silver*; And in Ezekiel; *Ile make thee lovely, by the comelinesse*

[d] *Juvat, qui jubet.*

[e] *Da Domine quod jubes, & jube quod vis.* Aug. confess. lib. 10. cap. 31.

Ile

Ile put upon thee; So then he hath promis't, *to worke all our works, in us, and for us.*

To conclude this, run, fly to Christ, *as the Doves unto their windows*, crowd about him; give him no rest, say, Lord, *whither should wee goe, but unto thee*; for thou art the Sun of righteousnesse, in thee is our light, and life!

Doe thus, and stand in Gods way, lie at the poole, frequent the Ordinances, and know, if thou canst but desire Grace, thou hast it already.

3. As Christ is the Sun of infused, so of imputed *righteousnesse*; Now the imputed righteousnesse of Christ is nothing else, but that rich, long, and spotlesse Robe of Divine righteousnesse, wherewith every Beleever stands gloriously cloathed, in the sight, and account of God, and this by Imputation. *Rom.* 4. 6. *God imputeth Righteousnesse without works.* And 5. 19. *By the obedience of one shall many be made righteous*[f]. As red things put into a green glasse, will appeare greene, so sinners put into Christ are accounted righteous[g]; whereupon followeth that gracious action of God, which is justification, which comprizeth not onely [h] remission, whereby wee are free'd from the guilt, and punishment of sin, but [i] acceptation, whereby wee are accounted just in the sight of God.

3. Christ the Sun of righteousnes imputed.

[f] *Per vitrum viride omnia viridia videntur; ita*, &c.

[g] *Qui ego in nobis peccatores sumus, in Christo, & per Christum justi sumus.* Pomeranus in 1 Corinth. 1. 30.

[h] Col. 1 21, 22. 1 Per. 2. 24.

[i] Phil. 3. 9. 2 Cor. 5. 21.

And

And the former of these is grounded on his [k] passive, the latter on his active obedience, and his originall Righteousnesse; so that now wee have fully satisfied divine justice, and are most absolutely perfect, and more righteous then *Adam* in Innocency, but all this not in our own persons, but in, and by, another, even Christ; All that he is, hath done, and endured, being freely imputed unto us, as if wee had been, done, and suffer'd it.

This is our Imputed righteousnesse, and though it have many names in Scripture, yet it flows onely from Christ, the Sun, and Fountaine of this Righteousnesse.

I finde that this is call'd the Righteousnesse of God, of Faith, of Saints, and of Christ.

1. This Imputed Righteousnesse, is often call'd the Righteousnesse of God, even the Divine Essence, and in particular, the Father. *Rom.* 3. 21. and 10. 3. 2 *Cor.* 5. 21. Because God hath appointed to justifie man this way, and no other, and he as Judge is the justifier; for the party offended must forgive, [m] *Rom.* 3. 26.

2. 'Tis call'd the Righteousnesse of Faith, *Rom* 4. 13. & 10. 6. & 9. 30. Because Faith onely is the hand that apprehends, and Instrument, that applies it, *Rom.* 3. 28. Faith singles out Christ, as the onely sufficient meanes

[k] Heb. 9. 22. Isa. 53. 5. [l] Rom. 3. 22. Isa. 9. 6. 1 Cor. 1. 30.

[m] *Non ait ut digni sitis, sed ut digni habeamini.* So *Cajetan* in 2 Thes. 1. 5.

meanes of life, and cleaves eternally to him for salvation.

3. 'Tis call'd the Righteousnesse of Saints, *Rev.* 19. 8. Because they onely are the subject of it, and Christ never gives Imputed, without infused Righteousnesse.

4. 'Tis call'd the Righteousnes of [n]Christ, *Jer.* 23. 6. And in the Text he is called the Sun of Righteousnesse, because he lived and dyed for us, and thus as Mediator efficiently justifies; And so *the Lord seeth no Iniquity in Jacob, nor perversnesse in Israel*, Numb. 23. 25.

[n] *Christus ut solus justus est, ita suam justitiam in nos transferendo, justos nos reddit.* Bullingerus.

1. *Quest.* Are wee not righteous in Gods sight, partly by Christs righteousnesse, and partly by our own?

1 *Quest.*

I answer, No, the Text is expresse, *Rom.* 3. 28. *Wee conclude, a man is justified by Faith without the deeds of the Law.* Linsey-woolsey-Garments were of old forbidden, and so ploughing with the Oxe, and Asse, wee must not mingle, nor couple Christs Righteousnesse, and ours in Justification.

2 *Quest.* How? Say our adversaries, what righteous by another mans righteousnesse? This is as if one should be said, *Alterius Doctrinâ doctus*, Learned by anothers learning, &c.

2 *Quest.*

I answer, *Dispar exemplorum ratio*, there is not the same Reason; For one man is not united unto another, as the Faithfull are to

to Christ, *Wee are members of his Body*, and are acted by one, and the same Spirit.

3 Quest. 3 Quest. Doth not S. *James* say, *Wee are justified by works*, and not by faith onely?

[o] *Vide* Bullingerum, *et* Calvinum in Jacob. 2. 24.

Surely yes? But he speaks not saith [o] *Calvin*, of the Imputation, but demonstration of righteousnesse; wee are righteous by works, *Non causative, sed declarative*, Before others, and in our own consciences; But the word is full, *Rom.* 8. 33. *By the deeds of the Law, shall no flesh be justified in his sight.*

The Inferences will be two.

1. *Inference.*

[p] *Periculosa habitatio eorũ qui habitant in Meritis.* Bernard.

First, see the folly, and madnesse of Justiciaries, that doe not onely [p] endanger their own precious soules, but throw much dirt in the face of Christ, *for going about to establish their own righteousnesse, they have not submitted themselves to the righteousnesse of God* [q], as *Rom.* 10. 3. These dote on their own rags, and reject his Robes; They feed on husks, and refuse viands; *Narcissus* like, they are enamour'd with their own shadows; They stand a tip-toe, and scornfully over-look Christ; But when 'tis too late, then such will see the vanity of their own righteousnesse [r]; when Death, and Devills looke them in the face, then they'l know what it is to slight Christ; The Lord rouze such, and shew them their hopes are Cobwebs, their foundations sandy, and their end destruction, except they get into Christ! [t]

[q] The Papists jeeringly call it putative righteousnes.

[r] *Opera ante fidem inania, ut cursus celerrimus præter viam.* Augustin. Enarrat. in Psal. 31.

[t] *Bellarmin* hath his *Tutissimum est*, &c.

Secondly,

Secondly, How much comfort, and confidence doth this administer to Beleevers, they have the perfect righteousnesse of God upon them, you may go to God with boldnesse, look Death in the face with triumph, and throw the Gauntlet to sinne, Men, and Devills, as *Rom.* 8. What shall I say? You have recovered more by Christ, then you lost by *Adam.* For,

2. *Inference.*

1. *Adams* righteousnesse was uncertain, and such as it was possible for him to loose, 'twas in his own keeping, and therefore he lost it so soone; But the righteousnesse wee have by Christ, is made surer to us; were it in our own custody, wee might be tempted to sell it, as *Esau* his birth-right for a messe of pottage; But blessed be God, it is in Christs hands, and so it cannot be taken from us: *Our life is* [t]*hid with Christ in God,* and, *wee are kept by the Power of God to salvation.*

[t] *Ponitur in tuto quia reponitur in Christo.* Col. 3. 3. & 1 Pet. 1. 5.

2. Admit *Adams* righteousnesse had been unchangeable, yet had it been but the righteousnesse of man; O but this is the righteousnesse of God, and as the second *Adam* was a farre more excellent person then the first, so is his righteousnesse more absolute, more glorious.

Note.

To conclude; Thou that hast the least faith, thou that art the poorest and weakest beleever, know thou art bottom'd on this

this rock, cloath'd in this purple, the very perfect righteousnesse of God is thine by imputation, O that thou hadst eyes to see thy happinesse, and an heart to be affected with it, that so thou mayst rejoyce in it, and be thankfull for it.

4. Christ the Sun of righteousnesse remunerative.

4. And lastly, Christ is the Sun of righteousnesse remunerative; he is a Sunne of righteousnesse, or righteous dealing in impartiall distributions of rewards and punishments.

1.

First, he is the Sun of *Righteousnesse* remunerative, in remembring, defending, and rewarding his followers, and that because he hath promised it, and they depend on him for it,

1. [u] Because he hath promised it, and now must be as [w] good as his word. I could easily instance in Temporals, Spirituals, and Eternals. I referre you to the Margent. [x] Heaven is called a Prize for the Runner, a Penny for the Digger; * not that man, but Christ hath earn'd it, and God hath promis'd it.

2. The Saints depend on him for it, *scil.* for protection and salvation, and so in righteousnesse he will not deceive their expectations, *Psal.*31.1. *Isai.*45.19. They rest upon him, and he will not fail them.

Thus you see Christ is righteous in defending and rewarding his subjects, especially in

[u] *Promittendo se fecit debitorem.* Aug.
[w] *Servus sum expecto alimẽ tum, miles sum exigo ab Imperatore stipendium, vocatus sum postulo ab invitante promissum.* Ambr.
* *Nõ in meritis nostris, sed in misericordia Dei salus humana consistit.* Orig. in Rom. lib. 9. cap. 11.
[x] Psal.36. 6,7. 2 Pet.1.1. and Psal.24.5.

in that he doth it impartially, without respect of persons: *In every Nation he that feareth God and worketh righteousnesse, is accepted by him, Acts* 10. 35.

2.

Secondly, He is the Sun of righteousnesse remunerative, in administring justice to evill doers, for *he will by no meanes cleare the guilty*, and, *he will judge righteous judgement*. Mens Lawes are like Cobwebs, which catch little flyes, and the buzzing great ones escape, and breake thorough; but great, and small, shall be judged by God [y]; if he finde sin in his own children, he will smite them; but none of his enemies shall escape at the Great Day: Now [z] *Wilson* takes this punishing of Reprobates to be a maine thing intended in these words, and to confirme this exposition, he compares the Text with the first verse; *The day comes that shall burne like an Oven, and all the proud, and such as doe wickedly shall be stubble; and the day that comes shall burne them up, saith the Lord of Hosts, that it shall leave them, neither root nor branch, but to you that feare my Name, the Sun of righteousnesse*, viz. that doth all these righteous things, *shall arise with healing in his wings*; [a] see *Psal.* 94. 1. *O God, to whom vengeance belongs, O God, to whom vengeance belongs, shew thy selfe?* 'Tis in the Hebrew, *shine forth*; He desires the Sun of righteousnesse to shew himselfe in subduing his enemies, and rendring a reward to the proud. The

[y] Gods Law, it's like *Vulcans* iron net that tooke the Gods, it apprehends & condemnes all alike.

[z] *Wilson* in *Dict.*

[a] If you would know how it standeth with his righteousnesse and justice, to punish the fathers sin upon the children. See *Greg. Williams* second Golden Candlestick. Pag. 753.

The Inferences will be two.

1. *Inference.*

1. Let not the Godly mourne under the non-accompliſhment of Promiſes, for God is righteous, and there's *no ſhadow of change with him*; his time is beſt; Thou haſt but a little power over thy luſts, thou feareſt relapſing, &c. All this while forget not God is faithfull, that hath promiſed; and *the patient expectation of the poore ſhall not periſh for ever*; *Think not the Lord is ſlack, as ſome men count ſlackneſſe*, but *wait, wait, I ſay on the Lord.*

2. *Inference.*

2. Let not the wicked preſume, becauſe God is patient, and waits for their converſion. *Eccleſ.* 8. 11. *Becauſe ſentence againſt an evill work is not executed ſpeedily, therefore* [b] *the heart of the ſonnes of men is fully ſet in them to doe evill.* Impunity cauſeth impudency; But *quod defertur, non auferetur*, [c] Forbearance is no Acquittance; As lead which of all metralls is the coldeſt, being ſet on the fire, and melted, becomes the hotteſt, ſo abuſed patience, turnes into fury, [d] and the longer the hand is lifting up, the heavier will be the blow at laſt, ponder this all you *that forget God*, and your *latter end* [e].

[b] *Pecudes miscello deſtinatæ liberiùs ſaltant per paſcua, alius in opere ſudantibus*, &c. Drexelius de Prædeſtinatione. Pa. 42.

[c] *Si nunc omne peccatum manifeſta plectaretur pœna, nihil ultimo judicio reſervari putaretur*, &c. Auguſtin. De Civ. Dei. lib. 1. cap. 8.

[d] *Deus quidem fert mortalium peccata, ubi vero patientiæ ejus intuitu augeri malitiam videt, tum pœnas ſumit.* Baſil. [e] *Patientia Dei ad pœnitentiam invitat malos, ſicut flagellum Dei ad patientiam erudit bonos.* Auguſtin.

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Thus you see in how many respects Christ is a Sun, and such a Sun, a Sun of Righteousnesse.

4th *Doct.*

There is a time of Christs *arising*, and discovering himselfe to the world, to the soule.

In handling this poynt, wee will shew you foure things.

1. When Christ may be said to *arise* in the world?

2. When also in a soule?

3. Wherein Christ *arising*, and discovering himselfe may be compar'd unto the *rising* of the Sun.

4. Wherein they differ; And then wee shall apply all.

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First, When Christ may be said to *arise* in the world?

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1. Properly, or literally.

First Christ may be said to arise in the world properly, or literally, and that in his Incarnation, Crucifixion, Resurrection, and Ascension; All these wayes Christ did properly *arise* in the world, and all may be foretold by *Malachy* when he said, Christ was to *arise* with healing in his wings.

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1. Christ may be said very properly to *arise* in the world, at his Incarnation, and

Nativity. [c] Divers are of this judgement, that the Prophet aimed at this chiefly. See [f] *Heb.* 7. 15. *'Tis evident that our Lord sprang out of Judah, and that after the similitude of Melchisedeck, there ariseth another Prophet* [g]; When the Day-starre appeares, the Sun is at hand, so before Christs Nativity a starre appeared; whence the Wise men concluded the Sun of righteousnes was rising, *Mat.* 2. 2. *Wee have seene his starre in the East, and are come to worship him.* How did the Patriarcks and Prophets *desire to see that Day? But saw it not.* As all the Birds chirp, and sing to welcome the rising Sun; so the Shepheards went glorifying and praising God, nay a huge Host of Angells sang Carolls over Christ at his Nativity, *Luk.* 2. The Burthen this; *Glory to God in the highest, on Earth, Peace, good will towards Men.*

2. Christ did literally arise in his Crucifixion, when he was lifted up on the Crosse, and by his sufferings made atonement for the sinnes of the Elect, *Joh.* 12. 32.

Object. Then if ever did this glorious Sun seeme to set in obscurity, when wicked men had their wills, his companions theeves, his drink gall and vinegar, and he cryed out that *God had forsaken him.*

Sol. Here consider two things.

1. That from his [h] greatest abasements, many sparkles of his Divinity flew out; for in

[c] *Arias, Clarius, Theodoret,* and *Montanus.*

[f] Heb. 7. 15. & 9. 26.

[g] *Nonnulli hæc accipiunt de primo Christi ortu et adventu in mundum, quem ipse quasi Sol oriens illuminavit calefecit, omniaque gratiâ, & virtute fecundavit.* Corn. a Lapide in Mal. 4. 2. Pag. 355.

Object.

Sol.

[h] *Vide* D[r] *Taylor* of Christs Temptations, from *Mat.* 4. 11. *pag.* 263.

in the midst of his Passion, the Temple was rent, the Graves opened, the Heavens darkned, the thiefe converted, and many of the people convinced, who *smote on their breasts, saying, This was a righteous Person*, &c.

2. That in his Death, he trod on Deaths neck, and *destroyed him that had the power of Death, the Devill*[l]. This spoyl'd their Oracle, and made that lamentable Funerall, and inutterable howling of innumerable Spirits on the Sea-shore, when the Marriner advised by a voyce, pronounced these words, *Great PAN is dead*; The truth of which was avouched by *Thamus*, and others that heard it before *Tiberius Cæsar*, as *Plutarch* saith. [k] Christs death gave that blow to the head of the old Serpent, which renders him a conquered enemy. In this skirmish *he smote all our enemies on the cheek bone, bringing them to perpetuall shame, and spoyling Principalities and Powers*, so that this was a joyfull rising to the world.

[l] See Mr. *Sands* in Trav.

Eph. 4. 8.

[k] *Quid est captivavit captivitatem? vicit mortem. Mortem procuravit Diabolus et ipse Diabolus de morte Christi est captivatus.* Augustinus.

3. Christ the Sun of righteousnesse may be literally said to rise to the world, at his Glorious Resurrection from the dead. 'Tis said, *Mark.* 16. 2. that *the Maries came to the Sepulcher at the rising of the Sun*: Indeed, two glorious Suns were risen that day; for an Angel said unto them, *come see the place where the Lord lay, Christ is not here, but is risen.* This was much for Christs glory, for here-

by he declared himselfe to be the Sonne of God; He seemed to be under a cloud in his Passion, saith one [l], but brake forth in his Resurrection, and that by his [m]own power, he suffered as a Lamb, but rose as a Lyon, saith *Bernard:* And then his Resurrection was for our good, that wee might be assured of Remission, and [n] rise up with him to newnes of life, *Rom.* 4. 25. *He rose again for our justification,* not that any part of the Price of our Redemption was unpayed at his Passion, but that our deliverance was not manifested till then; God would never have let him out of the prison of the Grave, but that all the debt was pay'd; And if Christ were not risen, then is your faith vaine, and you are of all men most miserable, saith *Paul.*

4. Christ may be said literally to rise at his blessed Ascension. *Luke* 24. 51. *Whilst he lift up his hands, and blessed them, he was parted from them, and carried up into Heaven.* Having finisht his Fathers worke, he is exalted in our [o] Nature, to consecrate a way, and *prepare a place for us*, [p] he hath taken with him the pawne of our flesh, and left with us the earnest of his Spirit; Our Head is ascended, and all wee his members shall follow; which is an unspeakable comfort to Beleevers.

[l] *Sam. Torshell* on the Text. *pag.* 82.

[m] *Non potestate precariâ, sed virtute propriâ, ut victor prodiit de Sepulturâ.* Bern. de Resurrect. Christ. *Qui Agnus extuerat in passione factus est Leo, in Resurrectione, Idem. Vide* Ambrose in Joh. lib. 24. cap. 26.

[n] *Christus solus resurrexit, sed non totus.* Bernard.

[o] *Dum naturam humanam syderibus Christus importavit, credentibus cœlum patere posse monstravit.* Aug. in Act.

[p] Bish. *Usher* in his *Body of Divinity.*

Secondly,

Secondly, as Christ the Sun of righteousnesse, may be said properly and literally to rise to the world these foure wayes; so he may be said to arise mystically and spiritually to the world, and that three wayes; When the Gospel is preached, Church defended, and the world judged.

2. Mystically, or spiritually.

1. When the Gospel is preached, and Christ comes in the purity and power of his Ordinances. 1 *Joh.* 2. 8. The darknesse is past, and the true light now shines. *viz.* The Gospel. But see *Luk.* 1. 78. *Zachary* in his Song prophesied of Christ, That *he should give knowledge of salvation to his people, through the tender mercy of our God, whereby the Day-spring from on high, hath visited us, to give light to them that sit in darknesse, and in the shadow of Death, and guide their feete into the way of peace.* This place, [q] *Junius*, and [r] *Heinsius*, parallells with the Text, *Paul* expresses it plainly 2 *Cor.* 4. 4. *The Devill blinds the eyes of them that beleeve not, least the light of the Glorious Gospel of Christ, who is the image of God, should shine upon them.* See *Psal.* 102. 16.

[q] *Jun. Paral. lib.* 1. *par.* 50.
[r] *Dan. Heinsius exercit. ad Luc.* 1. 78. *lib.* 3. *& cap.* 1.

2. When his Church is defended, and his people prosper in the world, when beleevers shall *inherit the Earth*, and Civill Powers come into godly hands; Then doth Christ arise on a Nation, then is the Sunne seene in the Mount, *Isa.* 66. 5. *They that ha-*

ted you shall be cast out, and the Lord shall appeare to your joy, and they shall be ashamed: The Sun will arise o're the Hills, Christ will appeare to your joy, &c.

3. [f] When the world is judged, and Christ comes in all his Glory at the last day; This *Jerome* and *a Lapide* think, to be the meaning of the Text; for as the rising of the Sun discovers the things that lay hid, so Christ at the day of Judgement, will open the secrets of all hearts, he will come in flaming fire, and so astonish, and dazle the eyes of his enemies. 2 *Sam.* 12 12. So here; you see how Christ doth arise unto the world literally, and mystically; I see not but *Malachy* might respect all this, and prophesie of Christs whole administration, from his Nativity, till his rendring up of the Kingdome to his Father.

*Secondly, When Christ the Sun of righteousnesse may be said to *arise* in a soule.

I answer; When he comes, in an inlightning, renewing, and quickning manner to the soule.

1. Christ may be said to arise upon a soule, when he comes to inlighten, and informe it, when light breaks into the mind, 2 *Pet.* 1. 19. *Wee doe well in taking heed to the Word, till the Day-starre* (that is, Christ, *Rev.* 22. 16.) *arise in our hearts:* Till then though [t] incircled with Gospel discoveries, ou-

[f] *Verum hic agi de secundo Christi advẽtu patet ex præcedentibus, & sequentibus, quæ omnia expectãt ad diẽ judicii: Nam sicut Sol obscura illuminat, & videnda, et conspicua oculis omnium exhibet, sic Christus piorũ virtutem, & justitiam, quæ in hâc vitâ, ab impiis obscurabatur, in die judicii, illustrabit, & clarificabit, & toti orbi conspicuam, & gloriosam exhibebit.* Corn. a Lapide in Malac. 4. 2. Pag. 355.

2.

*When Christ riseth in a soule.

[t] *Non omnes quæ in scripturis admiranda sunt consilio*

our [u] fooliſh hearts will be darkned, but when Chriſt, whom the Prophet calls the Sunne, and *Peter*, the Starre that vshers in the Sunne, when he, I ſay, ſhall ariſe within us, in our hearts, to give us ſanctified, and experimentall inſight, into the things of Heaven, then indeed wee ſhall be taught to purpoſe, and *know* [w] *all things.*

2. Chriſt ariſeth in a ſoule, when he comes to renew, and transforme it, when he ſuddenly works a change within, and *all things become new*, new Principles, new Projects, new reſolutions: How came *Saul* to fall a Jew, and riſe a Chriſtian? See *Acts* 26. 16. *Chriſt appeared to him, for that purpoſe*; See what came on't, [x] *Gal.* 1. 16. *When it pleaſed God to reveale his Sonne in mee, immediately I conferr'd not with fleſh and bloud.* q. d. I was *alter ego*, a chang'd man, no longer a perſecuting *Saul*, but a praying *Paul*, and I went not to conſult with fleſh and bloud, that is, neither with carnall company, nor old Principles; No, I *was not diſobedient to the heavenly viſion*; Nay, I was reſolved to obey it, and ſtop my eares to all diſcouragements, &c.

All this when the Sun of righteouſneſſe *aroſe* in mee, when Chriſt appe[illegible] and reveal'd himſelfe to mee.

3. Chriſt the Sun of righteouſneſſe ariſeth in a ſoule when hee comes to quicken

rant, niſi qui cœleſti ſplendore, & gratiâ potiuntur. Baſil.

[u] Rom. 1. 21.

[w] 1 Pet. 2. 9.

[x] See *Perkins* 2. Volumne on *Gal.* 1. 16. Pag. 180. opening that place.

and revive it, when the ſoule hath ſpirituall enjoyments of God, and ſpirituall actings to God (which is the very life of poor Chriſtians) when there is grounded aſſurance of his love, and *all joy and peace in beleeving*, when the ſoule is willing to be ordered by Chriſt, and bound up in the will of God, and can tell how to live upon God; now indeed Chriſt is *riſen* with healing under his wings to ſuch a ſinner: why elſe doth *David* ſay touching Gods favour, *O lift up the light of thy countenance, and return O Lord, and cauſe thy face to ſhine upon me, &c.*

3. Wherein Chriſts revealing himſelfe like the riſing of the Sunne.

3. Thirdly, Let us now ſee wherein Chriſts revealing and diſcovering himſelf, and his beauty, may be fitly compared to the *riſing* of the Sun?

Answer,

The ſimilitude holds in 7 things chiefly,

1. The riſing of the Sunne is not all in an inſtant, he riſeth by degrees; and ſuch alſo is the riſing of *Chriſt* the Sun of righteouſnes in a ſoul: you read of the dawning of the day of grace there, 2 *Pet.* 1. 19. when there is the twilight of grace, ſome glimmerings of light in the mind, and the ſoule ſeeth things imperfectly, as the blind man whom Chriſt cured, firſt *ſaw men as trees*, afterwards more diſtinctly: At firſt the ſoule ſees darkly and obſcurely, afterwards more

y *Nunc quam lux nobis veritatis inſulget, cum ſeſe regni cæleſtis ſuavitas mẽtibus aperit jam quidẽ dies eſt, ſed nõ ſolas erit ... quando ... quicquam ... nocte peccati in mente noſtra ...*

more clearly; for every beleever increaſeth in knowledge and grace, and goes forward to perfection, as *Prov.*4.18. *The path of the juſt is as the Sunne that ſhines more and more unto the perfect day.* 'Tis the ſame in the world, this Sunne riſeth by degrees, and the Goſpell hath ſmall beginnings in many places, *Dan.* 2.34. That little ſtone ſhall break in peeces the greateſt Monarchies of the earth, and grow up into a huge Mountaine, that ſhall fill the world; for *all the kingdomes of the earth ſhall become the kingdomes of our Lord, and his Chriſt.* [z] And then ſhall that Promiſe be fulfilled, *Iſa.*30.26. *The light of the Moon ſhall be as the light of the Sun, and the light of the Sun as the light of ſeven dayes.*

2. The riſing of the Sunne diſpels all [a] Fogges, Miſte, and Dewes, *Hoſ.* 6. 4. So 'tis with Chriſt, the riſing of this Sunne ſcattered Jewiſh ceremonies, which were but as dark Types, and *ſhadows of things to come* [b], *Col.*2.17. Theſe all flew away at the riſing of this Sunne; and ſtill his and the Goſpels riſing ſcatter the thick miſts of ſuperſtition and ignorance, in which kingdomes are inveloped. So *Rev.*2.16. eſpecially 1 *Theſſ.* 2. 8. Hee ſhall deſtroy Antichriſt with the brightneſſe of his comming; which is not ſpoken (ſaith Doctor *Sclater*) of his laſt corporall comming, but of the ſpirituall

7. Ind. 11. ep. 126. *Vide idem in Ezek. Hom.* 1. 5. *l.* 1.

[z] Rome was not built in a day, neither will it bee pul'd down in a day.

[a] Judg. 5. 31.

[b] *Figuræ fuerunt quæ portenderent ea quæ poſt eſſent vere exhibenda a Chriſto.* Bullinger in locum.

[c] Dr. *William Sclater* in expoſ. on the Epiſtles to the Theſſ. pag. 143 & 144.

ſpirituall manifeſtations of his preſence in the Church, at the appearance whereof the very throne of Antichriſt ſhall totter, and Popery vaniſh, *as the dew before the riſing Sunne*: Chriſt doth the like in ſoules; for when he ariſeth, and ſhoots his bright beames into our hearts, all the damp fogge of unbeliefe are chaſed and diſpelled, and he gives us the cleare [d] *light of the knowledge of the glory of GOD in the face of Chriſt.*

[d] 2 Cor. 4. 6.

3. The riſing of the Sunne is the riſing of many millions beſides the Sunne, whom it awakens, and raiſes, and ſends out to work, *Pſal.* 104. 22. 23. *The Sunne ariſes, and the Lions goe into their Dennes; but man* riſeth and *goeth forth to his worke and to his labour unto the evening.* 'Tis ſo when Chriſt ariſeth and manifeſts himſelfe, ſinners will then ariſe from the Down bed of Security, and *work out their own ſalvation* whilſt the day laſts. See *Iſai.* 40. 1. *Ariſe and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* [c] So *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and ariſe from the dead, for Chriſt ſhall give thee light.* q. d. The Sunne of righteouſneſſe is riſen, therefore do you alſo ariſe. The light and love of Chriſt, Oh how it ſhames men out of ſinne and ſecurity!

[c] *Non ſignificat Paulus tunc demũ affulgere nobis Chriſti lumẽ ubi ſurrexerimus ex morte, ſed demonſtrat nos reſurgere a morte quum nos Chriſtus illuminat*, Calv. in Eph. 5. 14.

4. The riſing of the Sunne is not alwayes

wayes visible; Christ may be risen in point of grace, and thou know it not, nor see him in point of comfort.

5. The visible rising of the Sunne is attended with the [f] chirping and singing of birds, yea it is welcome to [g] all but Theeves and Whoremongers, who (saith *Solomon*) delight in the duskish *twilight*. The rising of the Sunne of righteousnesse is welcome to the Saints, they sing and leap for joy, 2 *Sam.* 23.4. *He* (*viz.* Christ) *shall bee as the light of the morning when the Sun ariseth*, (an old prophesie of Christ) *q.d.* Oh hee shall be very welcome and refreshing to us, but wicked men *love darknesse rather then light, because their deeds are evill.*

6. The Sunne ariseth in the [h] East, and [i] many conclude Christ will appeare there when he comes to judgement, from *Matth.* 24. 27.

7. And lastly, as all the united power and policie of the world cannot hinder the rising of the Sun the next day; so though Men and Devils make one Conclave, and lay their heads together, they cannot hinder the rising of Christ, this Sunne of righteousnesse in a soule in the world

1. In the soule of an elect child of God, when God hath a purpose to doe a soule good, who can let him? what can hinder him? *Phil.* 4. 22. *Paul* mentions *a Church in*

[f] *Omnes pene aves mane cătillant, cantuq; suo solem oriẽtem salutant.* Mu:cul.

[g] *Oriens sol est instar sponsi de Thalamo suo prodeuntis.* Corn. a Lapide in Mal.

[h] Num. 34. 15

[i] *Templũ versus orientem non ut solem orientem adorarent, sed solis dominum.* Procopius in libros Regum. lib. 3. c. 6.

in Neros house; whence Doctor [k] *Airay* observes, that Gods mercy is such that hee will, and his power such that he can beget children in the faith, in the worst places and companies where the truth is most opposed, to shew that nothing can hinder him, and to magnifie Free grace the more.

2. Nothing can hinder the rising of Christ in the world, the Gospel must flourish maugre all opposition,[l] *Psal.* 2.1,2. When people and great ones rage and storme against Christ, *they imagine a vaine thing* (as if one should think to stop with his hand the current of the Sea, or devise Engines or Bulwarks to keep the Sun from rising, a vain, a mad thing) no though such combine against Christ, though all the natiõs[m] of the world should joyn heads and purses to destroy the Gospel, 'twere a *vain imagination*; *hee that sits in heaven would laugh them to scorn*, and wise discreet persons fearing the Lord, may wonder at them. *Why doe the Heathen rage? &c. No weapons formed against Christ, shall prosper.* [n] And *the gates of hell shall not prevail against the Church.* Christ is stronger, and wiser, and diligenter then all his enemies, *he must reign.*

[k] Doct. *Hen. Airay* in Lect. on Phil.4.23. pag.948.

[l] If *Luthers* dim candle could not be blown out, much lesse the Sunne of the Gospel. See *Richard Web* on Psal. 2. p.20.

[m] Rev.12. 8. Mat.16. 18. Isai. 8. 10. Psal.121. 4.

[n] *Portæ urbiũ munitissimæ sunt fere & propugnacula habent firmissima, per inferos autem omnem vim contrariam, & Satanicam, omnem hostis impetum intellige. Magnæ sunt & firmissimæ promissiones quæ fidelium*

lium conscientias tranquillant & consolantur quum cogitant se ita stabilitos, ac fundatos ut certo sciant se resistere posse omni potestati Satanicæ. Zuinglius in Matth. 16.18.

Fourthly, somewhat of the disparity wherein Christ and the Sunnes arising differ.

4. The disparity between Christs & the Sunnes rising.

1. The Sunne riseth every day, and never misseth; so doth not Christ: *David* waited above a year for his rising, *How long* (saith hee *wilt thou hide thy face from me?* Beleevers may bee long in desertions.

2. The Sunne riseth but for a day, and no longer, *Eccles.* 1. 5. *The Sun riseth and the Sunne goeth down, and hasteth to the place where he arose.* Christ hath his settings, but not his daily settings; though a Christians comfort be short lived, yet it may live longer then the [o] *Ephemeron*, which riseth and dieth in a day, *Isai.* 54.8. *In a little wrath I hid my face from thee for a moment, but* (now) *with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer.*

[o] *Ephemeron eodem die quo oritur moritur*, Arist. Hist. Anim. lib. 4. cap. 33.

3. When the Sun ariseth to us, he sets to the [p] *Antipodes*, those of the other Hemisphear, but 'tis not ever so here, Christ can and will arise to the whole world at one time. *Rev.* 11.15.

[p] *Austin* and *Lactantius* denied that there were Antipodes, which *Hackwel* may wel wonder at.

4. The time of the Suns rising may be known to a minute, though it may vary cõtinually, but no man knowes when Christ will

will manifeſt himſelf to a ſoule, or to kingdomes in darkneſſe. *Times and ſeaſons are in the Fathers hands, and ſecret things belong unto God.*

To ſhut up this point, be directed and exhorted to foure duties.

1 *Uſe.* 1. Rejoyce in the appearances of Chriſt, delight in his diſcoveries in our dayes; *Mary* did thus, *Luke* 1. *My Spirit hath rejoyced in God my Saviour.* And ſo did *Simeon*, *Lord now let thy ſervant depart, for mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael.* Oh let us be glad and rejoyce, for the ꝙ marriage of this Lamb is come, the Bride-groome ſhewes himſelfe, and the Bride hath made her ſelfe ready, *Amen, Halelujah.*

Luk. 2.31,32. & Luk. 1.46.

ꝙ Rev. 19.7.

2 *Uſe.* 2. Worſhip and adore at the riſing of this Sunne, let the eyes of your mindes bee turned towards Chriſt, as the Faces of the Cherubims were towards the mercy-ſeat. The *Perſians* every morning worſhipt the riſing Sunne, whilſt their ꝛ neighbours in oppoſition curſt it, and flung ſtones at it: All which could not hinder his progreſſe; So here.

ꝛ In the Comment on *Lactantius.*

Let beleevers lie proſtrate before Chriſt, for *all the Angels of Heaven worſhip him*, whilſt ſome oppoſe Chriſt and goodneſſe, in oppoſition to ſome good men whom they

they judge their enemies, and so to vex others they will damne themselves; but do you worship the rising Sun, with the [f] wise men that fell down and *offer'd gold, frankincense, and myrrh.* But,

[f] Matth. 1. 11.

Mistake not, I doe not mean that you should [t] change and turn with the times, and ever admire the side which is uppermost, you must not thus worship the rising Sunne.

[t] *Pompeius dixit, plures esse qui solem oriẽtem quam occidentem adorent.*

3. Reckon on the rising of others with, but against Christ: For when Christ arises, *persecution will arise for the Gospels sake, Matth.* 13. 21. *False Prophets will arise* to darken Christ, *Mat.* 24. 24. And that in [u] all Ages though God hath found out some to countermine them; behold, I have told you before, that you may not wonder when it comes to passe, [w] the world will rage against you, *Cain* will be killing *Abel* to the end of all things, and men shall speak all manner of evill against you, drunkards shall spawle their slanders upon you, false brethren, *that will not endure sound doctrine*, shall hate you; so that between prophane [x] ones and hereticks, [y] you'l have little rest when Christ is risen, either in you, or the Land. But [z] *in patience possesse your*

3 *Use.*

[u] See *Tho. Hils* elaborate Epistle before a booke of *Will. Fenner*, called *Self-murder.*

[w] See how the Heathens disputed against the Christians with fire and sword. Eusеb. lib. 5. cap. 10.

[x] Many a man may say with *Hypemnestra*, *Est mihi supplicii causa fuisse pium. Ovid. Epist.*

[y] *Non tam vos quam Christum in vobis persequuntur.* Salv. de Prov. lib. 8.

[z] *Patientiæ in prosperis nullus usus est.* Greg. Moral. lib. 11. cap. 19.

soule.

soules. [a] These are Gods Scullions, to clear up his vessels of honour. Spice is the sweeter for pounding, and ground is at once defaced and enriched by dung. The Saints are better by persecution; the higher the waters arose, the neerer the Ark was to Heaven, scourging keeps the Top going, and God would have his corrections to better us; [b] prepare for a storm.

[a] Mariners say no storme like a long calm. *Aristotles* she goats were stung with nettles ere they would give milk. Some say the Palm-tree, the more weight is cast on it (like the Camomill for treading) the higher it riseth. Plin. Nat. Hist. lib. 16. cap. 42. *Pierius* observes out of *Basil*, That a Christian (like a Salamander) thrives best in the flame. Joan. Pierius in Hieroglyph. lib. 16. pag. 196. God afflicts us *non studio nocendi, sed desiderio sanandi.* Aug. epist. 48. *Nec vincitur fides, sed probatur.* Idem de Civ. Dei, lib. 1. cap. 29, 30. & lib. 4. cap. 3.

[b] It is writ on the Armoury doore at Venice, *Fœlix est qui pacis tempore de bello cogitat. viz.* Not to make it, but provide for it. Get into Christ and you are safe.

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4. Prepare for Christs settings: This Sunne of righteousnesse may set on the Land, and on your soules.

1. On the Land, Christ may soon set on the land in things Temporall and Spirituall.

1. In things temporall, how soon may the Sun of righteousnesse set on us, and still be righteous? [d] *Amos* 8. 9. 10. *I will cause the Sunne to goe down at noon, and I will turn your Feasts into mourning, and all your Songs into lamentation.* * Truly, I feare there's a tempest at hand, the Sunne seemes to be clouded

[d] *Nulla lux plane affulgeat aut spes adipiscendæ lætitiæ.* Jun. & Trem. in Loc. Fol. 226.

clouted already. Well, into your chambers, and shut the doores about you, get into the clefts of the Rock, and *hide your selves for a moment, till the indignation of the Lord be overpast*, Isa. 26.20.

2. In spirituall things the Sunne may soon set: Some believe the Witnesses are not slain, and that Popery shall over-run us for a season, and all that are faithfull shall be scattered. This is possible, I am sure we have deserved it. *Mic.3.6. The Sun shall go down over the Prophets, and the day shall be dark over them.* [c] Wee may feare lest our slighting the Word and Ministers, and unsutable walking, should produce as sad an effect as that, and then wee may hang our Harps on the Willow trees, and say, *The glory is departed from us.*

2. On our Soules Christ may set there also, *Psal.* 27. 9. *Hide not thy face from me. Cant.*5.6. *My beloved had with-drawn himselfe.* Christ may *hide his face* and *with-draw* from the best soule, to make her prize his presence, and distelish sinne more then ever: Set things in order, provide a great deale of grace against such a time, that then you may quit your selves like men, and *not put out your hands to evill.* In particular, live in charity, let not the Sun, nor this Sun, [f] saith *Austin*, goe down upon

[c] Nay the candlestick shall bee removed, Rev.2 5. *Genus est hominũ ingratitudine fieri, ut verbi Dei beneficio, quod spreverũt tandem destituantur* Marl.

[f] *Non debuit occidere sol super iracundiam vestram, sed multi soles occiderunt; transcat aliquando iracundia vestra, dies magni solis celebramus, de quo* Mal 4.2 *Ne occidat sol iste in corde tuo super iracundiam tuam ne in tenebris remaneas.* Aug. Hom.43.

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on thy wrath, love thy neighbour as thy selfe, Christ better.

Three staying considerations in Christs setting.

Take three staying considerations in Crists setting.

1. When he with-drawes from us, hee manifests himselfe to others of our brehren, and fellow-members; when the Sun sets with us, he riseth in the other Hemisphere. [g] *Moses* wisht his *name blotted out*, & *Paul* himself *accursed* for the peoples sake, & for others good. Envy not others enjoyments, but be glad when you see, or heare of them, as being your selves of the same body with them.

[g] *Moses & Paul non tantum populi salutem, sed ante omnia gloriam Dei spectabant. Consult. Andr. Willet* on Exo. 32 p. 631. *Sydera nocte micant.* Ovid. Metamor. li. 7.

2. When the Sunne is set, there may be [h] Moon and Starre-light, and these though they will not make day (as wee said) are some comfort to Travellers. In Christs with-drawings you have faith (the evidence of things not seen) and all the promises as starres round about her, a glorious spangled Canopy over you[i], so that you shall live by faith, and [k] adhere to Christ in such a condition, the seed of grace shall remain in you, and you shall continue to love Christ.

[i] *Ita vera virtus non apparet in prosperis eminet in adversis*, Bernard in Cant. 27.

[k] Psal. 23. 4. Job. 13. 15. Cant. 3. 2.

3. And lastly, possesse your vessels with patience, Christ will rise again, *Though sadnesse come at night, joy may return the next morning*, Psal. 30. 5. The Hebrew hath it thus, *Singing will come in the morning*. The Chaldee

Chaldee thus, *In the morning he raiſeth us up with a Song.* There is a ſweet place like this, *Iſai.* 17. 14. which *Ainſworth* reads thus, *At even tide loe there is trouble, but before the morning it is gone.* (*Junius* and *Tremelius* read it otherwiſe, and ſo doth your Tranſlation.) You ſee the Sun of Righteouſneſſe though he ſet, will ariſe. For *hee that ſhall come will come, and not tarry* one moment longer, then to fit you for his preſence. *Pſal.* 112. 4. *Unto the upright there ariſeth light in darkneſſe, for he is gracious and full of compaſſion.* Chriſt will not be *alwayes chiding.* And ſee *Iſai.* 60. 21. 19. *The Lord ſhall ariſe, and his glory ſhall be ſeen upon thee.* Let beleevers that walk in darkneſſe, *comfort one another with theſe words.*

1 *Ainſworth* on Pſal. 30. 5. pag. 48.

Now we come to the fifth and laſt point which is this:

When Chriſt the Sunne of Righteouſneſſe ariſes, hee brings *Healing in his wings*

5 *Doctrine.*

In opening this poynt, firſt we will explain this expreſſion of Chriſt, *Healing in his wings*: Secondly prove the poynt, and then wind up all in Application.

Firſt, to open this expreſſion: And here we muſt ſhew what is meant by *Healing*; and then what by healing in ſuch a place. Healing in his *Wings.*

The opening of the terms

1. What is meant by *Healing.* The Ge-

neva translation reads it, *Health under his wings*. But *Tremelius* translates it, *Cum curatione*, and so your Bibles, *with healing*.

[m] Surely it intimates that all sinners are in a sicke and languishing condition without Christ, and that he is the great Physician of soules, which alone can cure all your spirituall diseases, *viz.* your sins by pardoning, and renewing grace.

[m] *Rich. Stock* on the Text, p.278.

Quest. But how is *healing* in the Sun? I answer.

Answ. [n] As by the beames of the Sunne the aire is purged and sweetned, dewes and cold offensiue moistures dried up, and health procured to men; and as by them all things are warm'd and cherisht, plants, beasts and men are quickned, and all things at Spring revived which seemed dead, or bedrid in Winter: So Christ the Sunne of Righteousnesse, by his word and Spirit, purgeth them whom he enlightens,, and he brings life and health into the world.

[n] *SamTorshell* on the Text. p.84.

2. What is meant by healing *under his wings*, healing in such a place?

I answer,

The *Syr.* and *Arab.* translates it, Health *upon his tongue*, thinking that a fitter place, [u] becausse he came and preached life, and now intercedes for health for us. But we must not be wiser then the Text, that saith, *In alis*, *In his wings*.

[u] *Antidotum verbi serpentis venenum expugnat.*

Expo-

Expositors differ: Some will have it taken from Hennes, that cherish their young with their *wings*. Others say, 'tis the same Metaphor carried on, and that by wings is meant the Sun-beames. Let us examine them both.

1. Some will have it to be an Allegory distinct from that of the Sun, taken from Hennes that cherish their little Chickens under their Wings. Thus *Austin* and others, [p] both as the Wing gathers, defends, and cherishes the young: i. As it cluckes and gathers the young together that were scattered before. So *Matth.* 23. 37. *How often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, but yee would not.* The Hens clucking, and spreading her hovering wings, calls the Chickens together, that strive who shal come first under her wings; The Lord Jesus Christ by his Word and Spirit, cluckes and gathers the Saints to himselfe, and into sweet communion [q] one with another. See [r] *Cant.* 2. 4. *Hee had me into his Wine-cellar, and his Banner over me was love.* The use of the Banner, Flagge, or Enfigne in Warre, is (at the sound of the Trumpet or Drumme) to gather the Souldiers to the Company, or Captain to whom they belong: Love is Christs Banner, and the displaying and

[p] *Austin* quoting this place, & *Rich. Ward* on Mat. 23. 37. pag. 308.

[q] *Johan. Stumpfius* in Postil. Alegor. Evāg. parte hyemali. pag. 126.

[r] Cant. 2. 4. opened.

manifesting of that (with the shrill Trumpet of the Word) gathers the Elect militant unto Christ the Captain of their salvation, and into sweet communion one with another, especially in these [t] latter times.

[f] John 17. 23. 1 Cor. 1. 13. Rom. 3. 28. Acts 2. 42. 46.
[t] Ezek. 11. 19. Hosea 3. 5.

2. As the Wing gathers, so it cherishes the feeble Chicken: The warmth of the Wing hatches the Egge, and strengthens the young Chicken: Why thus Christ receives us into his bosome, and into communion with himselfe to [u] revive and cherish, and *strengthen the things are ready to dye*, and with the Pellican he feeds us with his owne blood; *Come unto me* (saith Christ) *and I will give you rest*, *Mat.* 11. 28.

[u] Psal. 138. 8. Apoc. 3. 2.

3. As the Wing defends the young, and that,

1. From the storme [w] and tempest: So Christ is a *refuge against the storm, and a shadow against the heat*, *Isai.* 25. 4. & 51. 16. This is the best shelter to the foule in time of persecution.

[w] *Gallina in grandine tempestate, sub alas recipit pullos: ita etiam Christus.* Stumph p. 128.

2. From ravenous birds of prey, that watch to devour them; Christ guards and defends us from all the powers of darknesse, tis he keeps us from [x] all danger, *Psal.*

[x] *Quid est in pennis ejus?* Mal. 4. *In protectione ejus, unde* Psal. 16. *dicitur, Sub umbra alarum tuarum protege me.* Augustin. *Gallina pullos suos contra milvi, & alicrii avium rapacium impetum defendit: ita etiam Christus nos ab insidiis volucrum infernalium tuto præstat.* Stumphius in Allegor. Evang. Parte Hyemali, pag. 127.

91. 3, 4. *He will cover thee with his feathers, and under his wings shalt thou trust.* And 17. 8. *Keep me as the Apple of thine eye,* [y] *Hide me under the shadow of thy wings.* So that if you make it a distinct metaphor, it holds forth the bosome-embraces, and providentiall dispensations of [z] Christ.

[a] *Cornelius a Lapide* would have it to point out a further mystery, That as Christ is the Sunne of the Church, so the true *Bird of the Sunne*, which is the Phœnix. They say that rare creature, for there is but one, lives about five Ages, and then building her a Nest of sweet Spices, which with the heat of the Sunne and her Body kindle; there she [b] burneth, and from her Ashes [c] ariseth a new one to succeed her: sure I am there is but one Saviour, and in such a Nest hee suffered on the Crosse, and rose out the third day exceeding glorious, *With healing in his wings.*

The flight of that rare creature (the Phœnix) into Ægypt, is reported by *Tacitus*, to happen under *Tiberius*: And *Solinus* tells us, That being taken some thirty yeares afterwards, it was by the command of *Claudius* shown publickly at *Rome*, and the whole matter registred among the Acts of the [d] Citie. *Origen*, *Lactantius*, *Eusebius*, *Clement*, with many others,

[y] Ephes. 6. 12.
[z] Saints like Chickens under these wings. id. ibid. pag. 129. ad 132.
[a] Corn. a Lapide in locum.

[b] Singing, *Moritur me non moriente fenestus.*
[c] *Ovid metam.* 15.

[d] *Wil. Burton* in Annot. on *Clements* first Epistle to the Corinthians. pag. 68. to 72.

ſpeak confidently of the [e] Phœnix. *Tertullian* thinkes hee hath Scripture for it.. For ſo that place *Job* 29. 18. which in the vulgar is, *I ſhall die in my Neſt, and multiply my dayes as the Palme*, and in our Tranſlation *as the Sand*, he reads thus, *I ſhall die in my Neſt, and multiply my dayes as the Phœnix.* And thus *Beda* and the Greeke *Septuagint* tranſlate it.

[e] *A Cyril, Epiphanius, Ambroſe* in his Hexam. *Tertull* in his Poem *de judicio Domini*; and his Tract *de Carnis reſurrect* thus. *Illum dico, alitem Orientis peculiarem, de ſingularitate famoſum, de poſteritate monſtroſum, qui ſemetipſum libenter funerans renovat, natali fine decedens atque ſuccedens iterum Phœnix, ubi jam nemo, iterum ipſe, quia non jam alius idem. Vide etiam Joh. Alſted.* Theolog. Nat. part. 1. p. 217. & par. 2. p. 474. All theſe are confident.

We anſwer, The word *Phœnix* ſignifies alſo a *Palm-tree*, as well as that rare bird, and there it can have no animall ſignification: So that this is a fallacy of equivocation, from a community in Name, inferring a commmon Nature: learned men bring many arguments againſt this Fiction.

1. [f] Moſt Authors ſpeak doubtfully of it, and [g] many flatly deny it.

2. It would produce a vegetable production in Animals, and unto ſenſible natures transferre the propriety of plants, that is, to multiply among themſelves according to the Law of creation, *Gen.* 1. For 'tis ſaid, that without all conjunction it begets and reſeminates it ſelfe.

[f] *Herodotus* in his Euterpe, *Tacitus* in his Annals, and Plin. Hiſt. Nat. lib. 10. cap. 3.

[g] *Jonſton Thaumatogr. Nat. cl. 6. cap.* 27. And many others.

3. Its

3. It's unity is repugnant to sacred Scripture, which plainly affirmes, there went of every sort two at least into *Noahs* Arke, *Gen.*7. 9. 14, 15. *Every fowle after his kinde, every bird of every sort, went into the Arke, two and two of all flesh, wherein there is the breath of life* [h].

Thus you see the first exposition, that by *wing* is meant a different metaphor from the Sunne, and the fancy of *Cornelius a Lapide*, that likens Christ to the Bird of the Sunne, calling him the true Phenix that arises on us with healing in his wings.

2. I rather thinke with learned [i] *Torshell*, and [k] *Tremelius*, that 'tis the same metaphor followed, and poetically enlarged; For as Christ is compared to the Sun, so the *Beames* of the Sunne are called *wings*; [l] and that partly becaus of the Sunnes motion, which is exceeding swift, *Psal.* 19. 5. And he suddenly disparkles out his Beames, when he peeps from behinde the Curtaines of a Cloud; and partly, becaus the Sunne spreads his light in its rising, as a Bird his wings, so the Scripture speaks, *Joel* 2. 2. *The morning spread upon the mountaines*, and *Psal.* 139. 9. *If I take the wings of the morning*, viz. In regard of expansion, and dissipation, therefore are the Beames of the Sun called *wings*. Now all this is true of Christ; He ariseth with healing in his wings, *viz.* his

[h] If the curious Reader would be farther satisfied in this poynt, let him reade that excellent Critick, *Thomas Browne*, Dr of Physick, in his *Pseudodoxia Epidemica*, or enquiries into commonly received Truths, Book 3 Ch. 12. P. 131.

[i] *Sam. Torshell* on the Text Pag. 84.

[k] *Jun. & Trem. in Locum.*

[l] *Sanitas in pennis hoc est in radiis, quia Sol spargit, & expandit radios suos, ut* Psalm 139. *Hinc Ægyptij solē pinxerunt, quasi Avem longas spargentē pennas circumquâq;.* Musc. on the Text. *Vide* Pierium in Hierog. l. 20 cap. 2. Pa. 239.

his sweet beames of Grace, his celestiall influence are his wings, and these wings carried him to Heaven, to prepare a place for us; Christs motions are swift, and he sheds his Beames of joy suddenly: Againe, he spreads his influences both in the soule and world.

1. In the soule, over all the faculties, minde, will, memory, and affections. 1 *Thes.* 5. 23. The least true Grace is diffused over all the faculties.

2. In the world over Jewes and Gentiles, the Church lies dispersed all the world over, *and of his fulnesse wee all receive, Grace for Grace:* By this time you see what is meant by healing *in his wings?* Now 2. wee will cleare up the point to you, that when Christ ariseth, he comes *with healing in his wings.*

Secondly, The point proved. 1. Argument. [m] *Sanitas in pœnis ejus quia ipse solatur mœrentes, recreat afflictos, confirmat labantes, jacentes excitat, ictus mitigat, omnibusq; denique omnia præstat officia amicitiæ & charitatis.* Musculus in Mal. 4. 2. [n] *Omnipotenti medico nullum vulnus insanabile.* Bernard.

The Arguments shall be two, Christ is a most skilfull, carefull, and faithfull Physician, and then he cures, Corporally, Spiritually, and Politically.

First, Christ is a most skilfull, carefull, and faithfull Physician [m].

1. He is most skilfull to know the state of his patients, with the cause and cure of the malady. He feeles the pulse of the soule, and *knows what is in man*, Joh. 2. He is *Cardiognostes*, and cannot be deceived, *Psal.* 103. 3. He can cure all diseases [n].

2. He

2. He is carefull and diligent in visiting his Patients, *Luk.* 1. 68. *He hath visited, and redeemed his people*; Nay, by his Spirit the Comforter is *with us alwayes to the end of the world.*

3. He is faithfull, and sinners may venture their soules in his hands. *Heb.* 10. 23. *He is faithfull that hath promised*; When sinners aske a fish, he will not give them a Serpent, he never deceives their expectations, that cast themselves on him; He will give you [o] bitter Pills, and in very faithfulnesse, he must afflict you; but you may safely trust him, he will not give you poyson instead of Physicke, feare him not.

Secondly, Christ cures Corporally, Spiritually, and Politically, *Ergo—He hath healing in his wings.*

1. He heales corporally, He many times comes with *healing in his wings* to groaning bodies that lie at the Gates of Death [p]. *Mat.* 8. 16. *He healed all that were sicke*; And thus God healed *Abimileck*, *Job*, and *Hezekiah*, with many others mentioned in the Word; When he hath farther worke for you, he easily rebukes your diseases, and plasters up your Tabernacle of clay; He brings downe to the dust, and raises up againe: How often hath Christ set us upon our legs, to give us more *time of repentance*; He hath shak't us over the Grave, and then numbred

[o] *Pharmaca insuavia sunt nõ tamen abhorremus, eo quod utilitatem adferant.* So afflictions and mortifying the flesh, though unpleasant, are good for us. *Adã Sasbout. Homil.* 3. *in Gen.* 3. 19. *pag.* 579. 2. Argument.

1.

[p] *Duo itaq; faciebat Christus, prædicabat Evangelium, sanabat ægros: Priori beneficio non admodum movebantur pleriq;, posteriori vero quam plurimi.* Musculus in Mat. 5. 24.

numbred us againe among the living, by [q] restoring health to us: Behold his power, his patience, his goodnesse to us; Oh let us return according to these mercies received; When thou art sick, trust not in Physicians but Christ, for when they leave thee, [r] Christ can cure thee; But above all, make a [t] spirituall improvement of such visitations, that the [t] sicknes of thy body, may be the health of thy soule. You see Christ is the best Physician of the body, the whole Colledge of Physicians must put him before them, and in all their undertakings say this will help, if Christ our great Dr. please.

[q] *Vita non est vivere, sed valere.* Seneca.

[r] *Novit Dominus mutare sententiã, si tu noveris emendare vitam.* August. in Psal. 50.

[t] *Morbus est utilis quædã institutio, quæ docet caduca aspernare, et cœlestia spernere.* Naz. ad Philag.

[t] So farre went the Religion of Heathens, that *Ipsi Reges Peruanorũ libent issimè amplexabantur ægritudines; Nuncios Cœli illas vocabant, quibus se dicebant ad Deos acciri.* Euseb. Nieremberg. Histor. Nat. lib. 8. cap. 13. Pag. 138.

2.

Christ heales spiritually, he comes *with healing in his wings* to diseased soules, that lie at the Gates of Hell; [u] He forgives, and subdues their sinnes, [w] revives, and comforts their soules. *Luk.* 4. 18. *The Spirit of the Lord is upon mee, and he hath anointed mee to preach the Gospel to the poore, he hath sent mee to heale the broken-hearted, and preach deliverance to the captives, and set at liberty those that are bruised.* See *Jer.* 33. 6, 8. *Behold, I will give health, and cure, and I will cure them, and reveale unto them, the abundance of Peace, and Truth, and I will clense them from their iniquities, which I will pardon,* &c. * Even

[u] *Mille mali species, mille salutis erunt.*

[w] Mat. 9. 12.

[x] Even Heathens have acknowledged the ſick ſoul of man may be cured; well, Chriſt is that great [y] internall Phyſician, & Miniſters, [z] who are ſaid to co-work with him, are the externall. 2 *Tim.* 2. 24, 25, 26. *The ſervant of the Lord muſt not ſtrive, but be gentle to all, apt to teach, patient, in meekneſſe inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance, to the acknowledgement of the Truth, and that they may recover themſelves out of the ſnare of the Devill, who are taken captive by him at his will:* [a] But all this while wee can doe nothing without Chriſt, wee may thruſt cripples into the Poole, 'tis he ſtirres the water, *Not wee but Jeſus of Nazareth* cures ſinners.

But how doth Chriſt heal them?

I anſwer; By his bloud, Behold the Phyſician bleeds to death for the Patient, and the bloud of the Phyſician, ſaith [b] *Auſtin*, is the medicine of the Patient. Heare the Apoſtle *Peter* in his 1 Epiſtle 2 Chapter, 24. verſ; *By his ſtripes wee are healed.* The application of that to the Conſcience cureth us; for, *the bloud of Chriſt cleanſeth from all ſin, and without the ſhedding of bloud there could be no remiſſion*, no curing of us; oh this was a powerfull, and precious medicine indeed, it [c] cures all our maladies; Aichermes, Bezoar, Duſt of Pearls, or Aurum Potabile, are not ſo comfortable, or reſtorative to the weake

[x] Cicer. Tuſc. *Sanabilibus ægrotamus malis*, Seneca de Irâ. lib. 2. cap. 13.

[y] *Interna vulnera, Balſamũ internum.*

[z] 1 Cor. 3. 9. Rom. 10. 14, 15.

[a] 1 Cor. 3. 6.

Queſt.

Anſ. 1.

Hilarius Pictav. offering. p. 302.

[b] *Sanguis medici medicamẽtum ægri.* Aug.

[c] *Clemens Alexandrinus* calleth it, φαρμακον παθων, viz. The remedy againſt all the venome of corruption

weak body, as this bloud to the ſick ſoule [d]; This is ſuch a medicine, that Heaven and Earth had not the like, or another; You ſee how he cures ſoules, chiefly by his bloud, other ſecondary means he uſeth.

[d] 1 Pet. 1. 18. Acts 20. 28.

2d *Anſw.*

For 2. As Chriſt cures ſouls by his bloud, ſo alſo by his Word. *Pſal.* 107. 20. *He ſent out his word, and healed them.* And this was the reaſon why the Syr. and Arab. read the Text thus; *He ſhall ariſe with healing upon his Tongue*; For, *Peace is the fruit of his lippes*, promiſing, pronouncing, interceding; Till he ſpeake peace by his [f] Word, there's no healing for us.

[e] Heb. 4. 12.
[f] *Sicut corpori Deus præparavit medicamẽta ex herbis, ita animæ præparavit medicamenta ex his ſermonibus.* Origen.

Next, Chriſt heales by his rod, he ſends ſickneſſes into our fleſh, to convey health into our minde [g]; He wounds us to cure us; The fruit of afflictions to Beleevers, is *the taking away of ſinne*, Iſa. 27. Now ſin is the ſoules ſickneſſe; The rod is a *Teaching rod*; *David* found it *good for him*, viz. his ſoule, *that he had been afflicted.*

3d *Anſw.*
[g] God afflicts us *non ſtudio nocendi, ſed deſiderio ſanandi.* Aug. Epiſt. 48.

Laſtly, Chriſt heales us by his Spirit; *I will ſend the Comforter to you*, ſaith Chriſt, *Joh.* 14. 26. *He will helpe our infirmities*, *Rom.* 8. 26. This is that [h] oyle, which Chriſt the good Samaritan poures into a wounded Conſcience, to aſſwage the griefe of ſoules, and adminiſter eaſe, and refreſhment to ſuch as groane for mercy, *Rom.* 8. 16. In our greateſt ſpirituall diſtempers, *his*

4 *Anſw.*
[h] 1 Joh. 2. 20: 27. 2 Cor. 1. 21, 22

i *Grace*

[i] *Grace is sufficient for us, he stayes us with flaggons, and comforts us with apples, when we are sicke of Love.*

You see Christ heales the soule spiritually, and how.

3. Christ heales Politically, *he comes with healing in his wings* when he pleaseth, to divided and distempered Nations, that are at the brinke of desolation. The *deadly wounds* of Nations may be cured, *Rev.* 13. 3. When wee thinke a Nation is so full of wounds, and botches, that it must needs perish, Christ can heale it. And 'tis his imployment to heale Nations, as well as bodies, or soules. *Jer.* 30. 17. *They that spoyle thee, shall be a spoyle, for I will restore health unto thee, and heale thee of thy wounds*; Oh that God would say thus to these distemper'd, and distracted Kingdomes, and oh that he would [k] make us willing to be healed! No differences are too great for Christ to compose; ours are intricate; [l] our severall opinions, and factions, and fractions, what are they but so many diseases upon our Mother the Church of *England?* A whole Colledge of State-Physicians have been long in Consultation, many veines have been opened, &c. Yet still shee is sick, sick almost unto Death! Well, no Nation so desperately sick, but Christ can cure it, and that easily, speedily, he can rebuke *the madnesse of the people,*

[i] *Sumus quidē nos valde infirmi, at spiritus sanctus adjuvare non desinit.* Chrysstoph. Hofmon.

3.

[k] *Dolorem medicinæ spes salutis mitigat.*

[l] *Ann. Dom.* 1648. *Julii.*

people, give our Senators wisdome, unite head and members, hush the Nations, and *make warres to cease*; [m] *The leaves of that Tree of life, that hath twelve manner of fruits, are for the healing of the Nations*, Rev. 22. 2. [n] This tree of life, with his variety of fruit, and medicinall leaves, is Jesus Christ, 'tis he that will nourish, and heale the Nations professing the Gospel [o].

[m] *Sanitas gentium est agnitio Redemptionis beneficiis*, &c. Pignetus in Apoc. 22. 2.
[n] *Tho: Brightman* on the Rev. Pag. 882.
[o] Ezek. 47. 12.

Thus it hath been proved to you, there is healing in Christ, now let us see wherefore it is thus, or how it comes to passe, and on what grounds, that Beleevers finde healing from these blessed wings of their Redeemer?

Quest.

Answ.

1 *Reason.*

1. All's to be laid down at the [p] feete of free grace, *He will have mercy, because he will have mercy*; 'tis your Saviours *good will* to heale you, wee have merited nothing, can challenge nothing, when he might thinke of hell, he thinks of healing; should he for ever leave us rotting in our sinnes, Christ were just.

[p] *Mihi meritum deest, non illi misericordia.* Bernard Serm. 14. & 61.

2 *Reason.*

2. Beleevers finde healing from Christ, because they are related and united to him, & are made one with him; being in Christ, wee have new natures, and are new creatures [q]. He tooke our nature, saith *Austin*, that he might heale it of all diseases, and then takes the Elect, and unites them to himselfe, that they all may partake of the Cure.

[q] *Porro foliis fides cõfertur.* in Rev. 22. 2. Pignetus in Locum.

3. 'Tis

3. 'Tis his office to heale them, and Christ was sent for this end, *Isa.* 61. 1. *He hath sent mee to binde up the broken-hearted, and proclaime liberty to the Captives.* Now when Christ was [r] anointed, that is, furnished, and solemnly designed for this work, if for this end God sent him from Heaven, surely wee may conclude, he both can, and will heale us of our sinnes.

3 *Reason.*

[r] *Christus in Evangel. Johan. satis ostendit, quænam sit patris voluntas, nempe ut injunctum sibi munus expleret.* Calvin.

4. There is no other eye will pitty us, nor hand can helpe us, therefore this Good Samaritan he will doe it, (but more of this anon.)

4 *Reason.*

5. and lastly, Christ would marry the Elect, and he would faine delight in Beleevers, this he will not, cannot doe, till they are healed of all their diseases; Christ finds us filthy Toads, but makes us glorious Saints: And pities the Elect; He finds them in their bloud, but at length he adornes them, because he would with honour delight in them [s]. *Eph.* 5. 26, 27. If a great Prince were to marry a beggar, voyde of Nobility, or Portion, or Beauty, but full of vermin, boyles, and innumerable diseases, would he not first cause her to be cleaned, heal'd, and adorn'd? Was *Ahasuerus* so dainty, that the most beautifull Virgins

5 *Reason.*

[s] *Pulchra est & elegans allusio, ad magnorum principum morē, qui siquando humili & obscuro loco natam puellam, in uxorem ducturi sunt, prius eam ab omnibus sordibus abluunt, auro & gemmis ornant, dexiq; moribus nobilitate dignis imbuunt, ne principis mariti thoro, aut ignominiæ notam ullam maculam aut ignominiæ notam aspergat.* Calvin. in Eph. 5. 26.

in all his Provinces, muſt for 12. moneths be *purified*, and *anointed with oyle, and ſweet odors*, before they were admitted into the Kings Houſe? And can you thinke that Chriſt will marry ſinners, and never have them waſht, nor cured, when the Heavens are impure in his ſight? No; *he is of purer eyes, then to behold iniquity*, and he marries none, but ſuch as he can, and will delight in, and no ſoule ſo loathſome, and diſeaſed, but he can preſently heale it.

Caution.

Take one Caution, and that is this;

Wee are not [t] perfectly healed in this life, for 'tis not *health* in his wings, as the *Geneva* tranſlation reads it, but *healing* in his wings [u]. Wee have no perfect health from Chriſt, onely wee are now healing, Chriſt is in hand with the Cure, and will never give us over, till the cure is perfect in Heaven. So then wee conclude, the ſtate of the beſt is to be cured in part, and ſtill lie under the Phyſicians hands. See *Pemble of Juſtif. ſect. 3. cap. 2. Pag.* 184.

[t] Rom. 7. 23. 1 Cor. 13. 12.

[u] *Vide* Auguſtin Tract. 80. in Johan. & de Civit. Dei. lib. 9. cap. 27. *Calvin adverſus Anabaptiſt. Art.* 2. And *Luther de profectuin Chriſtianiſmo*, where he ſaith a man is *Chriſtianus*, rather in *fieri*, then in *facto*.

Let us now winde up all in Application.

1 Uſe.

1. Is it ſo, that Chriſt comes with healing in his wings, with his hands full of ſalves and plaiſters to us, then ſee, and bewaile the naturall eſtate and condition of mankinde; [u] The diſeaſes of the ſoule, are more, and more grievous, ſaid *Tully*, then the diſeaſes of the body: *The whole head is ſicke,*

[u] *Morbi pernitiores plureſq; ſunt animi quam corporis.* M. T. Cicero.

ſicke, and the whole heart is faint, from the crowne of the head, to the ſole of the foote, there's nothing but bruiſes, and running ſores. Wee have blinde minds, lame wills, crooked affections. [w] There's the Tympany of pride, the Apoſthume of ſelfe-love, the plague of diſcontent, the ſtone of hardneſſe in heart, the burning feaver of luſt, the dropſie of drunkenneſſe, the conſumption of envie, the ague of inconſtancy, the lethargie of ſloath, the apoplexy of ſecurity, the falling ſickneſſe of apoſtacy, the palſey of timerouſneſſe, and the Gangreen of hereſie, &c. And ſo I might goe on till I were out of breath, and you out of patience; Lord, what a monſter is man? Yea rather what a monſter is a ſinner, for man was made a glorious Creature, but forbidden fruit brought theſe diſeaſes; And when [x] One with all theſe ſoule-maladies uncured, falls into bodily, behold what a Map of miſery, what a picture of trouble the man is, no health without, nor none within neither; the Phyſician is readie to give his body for dead, and the Miniſter his ſoule for damn d: This is ſad indeed!

Oh that wee could ſee our ſickneſſe, *for the whole* (that is, ſuch as dreame themſelves ſo) *have no need* (that is, ſee no need) *of the Phyſician*, viz. Jeſus Chriſt, *but thoſe that are ſicke*, deadly ſicke, ſicke at heart,

w See Bp. *Abernethy* concerning Phyſicke for the ſoule, where he numbers up 34 peſtilent diſeaſes of the ſoule, and their cauſes, ſymptoms, and cures: and Dr. *Taylor* in his principles of Chriſtian practice on *Luk.* 5. 31. Pag. 552.

x *Si ad ægritudinem animi accedat ægritudo corporis duplicatur infirmitas, duplicatur dolor.* Hieron. in Iſa.

Mat. 9. 12. opened.

ſicke all over; *viz.* ſuch as now perceive their ſickneſſe, ſuch as now groane for mercy, and are quite weary of ſinne.

2 *Uſe.*

2. Here is terror for all thoſe, as being in this ſad, and deplorable condition, refuſe to be healed; they will not come under the healing wings of Chriſt, *Matth.* 23. 37. When Chriſt offers to heale them [y], *then their iniquity is diſcovered*, and like *Babylon*, they [z] *will not be cured*, they have been drunkards, and they will not learne temperance, they have been filthy, and they are *filthy ſtill*, they are bad, and will be no better: Mr *Fenner* [a], hath exceedingly cleared this point, that the reaſon why wicked men are not heal'd, why they doe not repent, and come out of their ſinnes, is not becauſe they cannot (though they cannot) but becauſe they will not; For God damns men for will-nots, not for cannots; They deſerve to periſh, ſaith *Muſculus* [b], that ſlight their Phyſician, who freely offers to cure them: Theſe have recourſe to ſilly Empericks, and uſe other remedies that cannot helpe, as the Medicines of ſpirituall *Ægypt*, which are [c] merits, *Jer.* 46. 11. Or Libertine Teachers, and Principles, *Jer.* 8. 11. Or finally, the comforts, and pleaſures of this life, as well ſinfull, as lawfull; Some thinke to drowne the cryes of Conſcience with [d] carnall jollity, or multitude of employ-

[y] Hoſea 7. 1.

[z] *Non impotentes, ſed nolentes condemnabuntur.* Bern. de Paſſ. Dom. cap. 32.

[a] *Will. Fenner* in a Booke call'd ſelfe-murder, opening *Ezek.* 18. 31, 32. Pag. 8. *ad finē.*

[b] *Merito perit: ægrotus qui medicū non vocat, ſed ultro venientem reſpuit.* Muſcul.

[c] *Si Deus ſecundū merita tibi daret, damnaret te.* Aug. in Pſal. 102.

Note.

[d] *Soli filij iræ iram non ſentiunt.* Bernard. Epiſt. 266.

ployments; many that are Sermon-ſicke, and finde ſome qualmes upon their hearts, hope to drinke away care, and fling away the penſive thoughts of ſinne, with their Dice, &c.

But all theſe are *Phyſicians of no value.* Remember this, there is a *Time of healing,* (ſee *Eccleſ.* 3. 3.) Beware of dallying with God, and letting it ſlip; Be not ſo cruelly injurious to your precious ſoules, as to let it ſlip unimproved; for then [e], (I tremble to utter it) you'l be judicially blinded, and hardned of God, *leaſt* (or for feare) *you ſhould be converted, and Chriſt ſhould heale you,* Joh. 12. 40. A ſad place! And a [f] ſad caſe to be paſt healing, and yet on this ſide Hell. To laugh at the Phyſician, that ſhews you your danger, and weeps over you! To ſpit out divine Phyſick, and fling away thoſe Plaiſters, that are ſpread with the goare bloud of Chriſt, how can they eſcape, that *neglect ſo great ſalvation!*

[e] *Qui ægrotat animo, quo gravius ægrotant, hoc magis abhorrent à quiete, et à medico.* Plutarch.

[f] *Plorante medico videt phreneticus, & plorantibus amicis.* Auguſt.

3. Here is marvellous comfort, and glad tidings, for poore ſicke ſinners, that long to be healed, for all pained, and afflicted conſciences, that ſee *no meanes of helpe in themſelves, but looke after Chriſt for eaſe; Many doubts and Tentations are ready to perplex your hearts, I would faine ſtifle your objections.

3 *Uſe.*

* *Dolores animæ ſunt animæ dolorum,* and a wounded ſpirit who can beare?

1. *Object.* O but my ſinnes are no ordi-

1 *Object.*

nary sinnes, my diseases are grievous, my sins are heightned, and aggravated sinnes, as being committed against light, and against love, against meanes, and against mercies, &c. Can, or will Christ cure such evills?

Solutio. I answer; Surely yea, for all sinners without exception, are invited to come unto him, and he undertakes to cure them. *Mat.* 11.28. *Come unto mee, Ile give you ease, and rest*, saith Christ. See *Psal.* 103.3. *He forgives all thine Iniquities* (great and small) *and heales all thy diseases*[g]: It is a wicked distinction of *Rome*, that divides sinnes into veniall, and mortall, because though some sinnes comparatively are greater then others, yet no[h] sinne, is truely little, or triviall, because committed against a righteous Law, and Infinite Justice; nor any sinne mortall, if by Faith, and Repentance, you close in with Christ: Banish therefore all despaire; say not with *Cain*, *My sinne is greater then I can beare*; my disease too dangerous to be cured! Thou lyest *Cain*, saith[i] *Austin*; *Where sinne abounds, his Grace will much more abound*; The more dangerous thy disease, the more glorious the Cure; Now Christ will get him a name: The sinne against the Holy Ghost is not too hard for Christ to heale, but 'tis ever accompanied with malicious wilfulnesse, and all such will

[g] *Verbum Dei Panacea vocatur à sanandis Omnibus Morbis.*

[h] *Non leve quo Deus læditur.* Salvian. de Provid. lib. 2.

[i] Gen. 4. 13. *Mentiris Cain.* August.

will not be healed: Suppose that sinne capable of Repentance, and you must needs say, 'tis also capable of pardon; [k] God can make *Scarlet and Crimson sinnes whiter then Snow.*

[k] *Sanantur nullo vulnera cordis ope*; not true in Divinitie.

2. Green wounds may be cured, but mine are old sores, I have lived thirty, fourty yeares in my sins, is there any help for me? I feare, not.

2 *Object.*

Yes: For God hath said it, at what time soever you come, hee will cure you. *The sinner of an hundred yeares old shall be accursed*; that is, if hee continue in his sinne. [l] Repent with the Thiefe in thy last houre, and thou art safe; when death is killing thy body, Christ may bee healing thy soule: however presume not, remember that common but true saying, *True repentance is never too late, but late repentance is seldome true*; and know the purchasing of heaven is like the buying the Sybils propheſie, the longer we stand off, the dearer 'twill cost us, the more teares, harder repentance, deeper sorrow; the sooner thy bones are set, the lesse pain, &c. [m] *He that promised mercy to the penitent, never promised a morrow to the sinner*, saith *Austin.*

Sol.
Ezek. 18. 22.
Isai. 65. 20.

[l] Let not the oldest sinner despaire of mercy, & yet beware of customary sinning, *Consuetudo peccandi tollit sensum peccati* Aug.

[m] *Qui promisit pœnitenti veniam, non promisit peccanti crastinum.* Aug.

3. The next objection is this, Mine are relapses, and of all diseases those are the most dangerous, I have recovered out of sin, and

3. Object.

have fallen again and again into the same sinne?

Sol.

This I confesse is sad, very sad; but yet Christ can heale you, and cure you, *Hosea* 14.4 *I will heale your back slidings, and love you freely.*[n] *Solomon* saith, *The righteous man falleth seven times a day*: it that bee spoken of sin, and the same sin, yet it includes his repentance: [o] for how could he fall seven times, unlesse he had risen six? Only *sin not that grace may abound*, try not experiments with your poore soules.

[n] *Quoties ce cidit peccando, toties resurgit pœnitendo.*

[o] *Peccasti? pœnitere. Mil lies peccasti? Millies pœ nitere.* Chrysostom Homil. 2. in Psal. 50.

4 *Object.*

4. Oh if Christ were but sensible of my spirituall diseases, I make no question but he would heale me. I answer.

Sol.

Christ was *a man of* [p] *sorrows, and was in all points tempted as we are, yet without sinne. Hee is touch't with the feeling of our infirmities*, and *in all our afflictions he also* (as our head, and husband) *is afflicted*, he condoles and sympathizes with us; *Christ beares our sicknes*, saith *Isaiah*, God hath *fitted him* as with *a Body* to be a Saviour, so with a heart to be a pitifull Physician, [q] he hath tasted every bitter cup before us, and his very bowels yearn over us.

[p] Christ was *Homo doloris*, sav to him, *Non ignare mali miseris succurrito Christe!*

[q] *Amarum poculum prius bibit Medi cus ne oblo e tur infirmus ægrotus. Ita Christus, &c.* Augustin. in Psal. 98.

5. Oh

5. Oh but if Chriſt were at hand, it were ſomewhat; but he is gone into Heaven. *5 Object.*

'Tis true, his Body is there, but his Divinity is every where. *I will not leave you comfortleſſe, I will come unto you,* ſaith Chriſt. *Pſalm* 34. 18. *He is neere unto the afflicted in ſpirit*: their eye-lids may be glewed up that they cannot ſee him, yet hee it neer them; even at hand, and his preſence is a little Heaven. *Sol.* John 14. 18. Heb. 13. 5.

6. But others neglect me, few pity me, why ſhould I thinke CHRIST regards me? *6 Object.*

You all remember the Parable, *Luke* 10. 34. Chriſt was that *good Samaritan*, Hee therefore heales thee, and helps thee, becauſe no heart will pitie thee, no hand can help thee but his. Hee wants neither love nor power to doe thee good. *Ezek.* 16. 5, 6. When thou layeſt rotting in thy ſinnes, *none eye pitied thee, nor had compaſſion upon thee, but thou waſt caſt out in the open field, to the loathing of thy perſon in that day,* [r] *and when I paſſed by thee, and ſaw thee polluted in thy blood, I ſaid unto thee, Live, Live. q. d.* when thou waſt in that wofull pickle, like *Job* on the Dunghill, full of the botches of ſinne, loathſome to thy ſelfe, and all others that were good *Sol.*

r *Mihi meritum deeſt non illi miſericordia.* Bernard. Serm. 14. *Niſi gratuita non eſt gratia.* Aug. de grat. Chr. cap. 23.

good; then was my time of love, then did I waſh, anoint, and adorne thee. A ſweet Scripture, and ſutable thereunto is that place, *Pſa.* 27.10. *When father and mother and all forſake mee, then the Lord will take me up.*

7 *Object.* 7. O but when he doth come, he will expect large fees, and what have I that am *poore, blind, naked, and miſerable?* I anſwer:

Sol. Remember that place, *Hoſea* 14. 4. *I will heale your rebellions freely.* One that ſpent all on Phyſicians, and found no eaſe, came to Chriſt, and was cured for nothing. So here. Free Grace is not Fee Grace; ſ it exſpects no recompence, but requires thankfulneſſe: What doth Chriſt elſe require of thee? *David* therefore was full of praiſes, *Pſa.* 103.1,2,3. *Bleſſe the Lord, O my ſoule, and all that is within me bleſſe his holy Name. Bleſſe the Lord, O my ſoule, and forget not all his benefites, who forgives thine iniquities, and heales thy diſeaſes.* Extoll your Phyſician to the Clouds: tell others what hee hath done for your ſoules, and ſend all your ſick friends and neighbours to him: This is all the fee he expects from thee.

Luke 8.43.

ſ *Aſcenſus gratiarum eſt deſcenſus gratiæ.* Bernard.

4 *Uſe.* To conclude all, *Suffer now the word of exhortation,* to come and creep under the healing

healing power of Christs wings by faith: what will it profit you to [t] have healthy bodies and diseased souls? And how will you do when both body and soule are sick together, and one cannot help nor serve the other? One that hath spirituall life, and is void of spirituall health, may, and will get to heaven. But Lord! what murmuring, what groaning, what complaining will proceed from such a soule, tending to Gods dishonour, the soules discomfort, and others disheartning? God requires Cheerfulnesse and Rejoycing, &c. This cannot bee done till health is procured: [u] if the cure bee begun here, it shall be perfected in heaven: for death will put an end to all diseases, and such shall cease from sin [w].

These are the Motives. Now for the Meanes, and I have done.

Frequent the Ordinances, especially the Word and Prayer.

1. The Word, stand in Gods way, goe into his Garden, among his beds of Spices, where he is gathering medicinall herbs for thee, lie at the beautifull Gates of the Temple. There is a searching, healing, and quickning power conveyed by the preaching of the Word, *Prov.* 27. 18. *The tongue of the wise is health, bee sent out his Word*

t Labour *ut sit mens sana in corpore sano.*

u *Ipsa vita morbus est, ipsa immortalitas vera sanitas.* Aug. de Temp. 74.

w *Ultimus & optimus medicus morborū etiā immedicabilium, mors.*

Word and so healed them, Psalm 107.20.

w 2. Prayer, grovell in the dust at his feet, pant for mercy, lay open your sores, and spread all your infirmities and grievances before him, and then intreat him to cure you; Say with *David* x, *Lord bee mercifull unto me, and heale my Soul, for I have sinned against thee.* y And what the Centurion desired for his servant, doe thou begge for thy Soule, *Speak but the word, and my soule is healed*: i. z Be large and free in confession. When you goe to a Physician, you hide nothing, you are ashamed of nothing, &c. So it must be here. To confesse sinne is the way to finde ease and mercy. a *Whilst I kept silence*, saith *David*, *my bones consumed in my roaring all the day long.* Cry out therfore with the blind man after Christ, *Thou Sonne of David have mercy upon me*, and say with the Leper, a *Lord if thou wilt thou canst cure me.* Never did poorer creature begge thy pitty; and behold, mercy is thy delight, yea thou hast commanded me to come unto thee, and promised I shall find ease and rest in thee, I have nothing to plead for my selfe, but misery is the proper object of mercy, Lord I am Misery it selfe, amd thou art Mercy it selfe; yea, thou hast power in thy hands immediatly to doe me good, doe it for thy Names sake: So shall my mouth bee

w *Prima pars sanitatis velle sanari.* Seneca.

x Psal. 41.4.

y Luke 7.7.

z *Nam qui corpore ægrotus est absq; rubore morbum suum medico revelat, qui autem animo ægrotat, vitia sua studiose celat, & nonnunquam virtutis specie palliat.* Muscul. in Matth. 5. 24.

a Prov. 28.13 Psal. 32. 3,4. *Strangulat inclusus dolor atq; exæstuat intus.* Ovid Trist. 5. 1.

bee filled with praises, and my heart with joy.

Doe thus, and then wait upon God: For there is nothing to bee done in this cure, without [b] patience, and doubt not but the *Sunne of* RIGHTEOUSNESSE *will arise upon thee with Healing in his Wings.* Amen.

[b] *Subsidium fidei est patientia,* Bullingerus in Heb. 10. 36. *Deus non exaudit ad voluntatem, ut exaudiat ad salutem.* Augustin. in Psalm 80. *Patientia nos Deo commendat, & servat, iram temperat, linguam frænat, mentem gubernat, &c.* Ita Cecil. Cypr. Serm. 30. de bono patientiæ.

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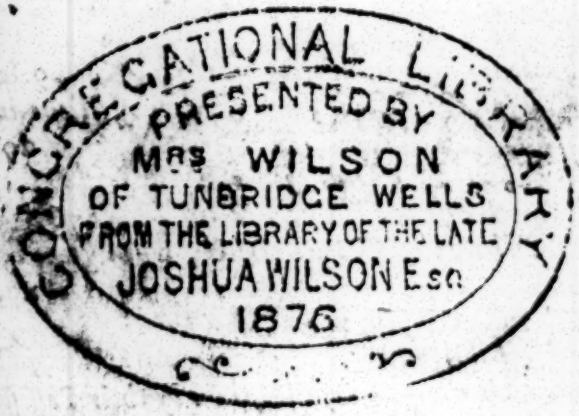
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